



Wednesday March 1859

Dear Mr Campbell L.F.

I now beg to send  
you a copy of the Irish  
Volcanic Processes, which I got  
from Mr W. C. D. Smith  
this place - Who desired  
you to keep it

I remain

Respectfully Yours, I. P. C.

James H. Burtt



Campbell. 1. f. 21





J F Campbell —

March 12. 1859. —

1515. Proverbs. —

alphabetical. —

Book of Proverbs. 1227. — 31 Chapters.



MACKINTOSH'S  
COLLECTION  
OF  
GAELIC PROVERBS,  
AND  
FAMILIAR PHRASES;

*ENGLISHED A-NEW.*

---

TO WHICH IS ADDED,  
'THE WAY TO WEALTH,'  
BY  
BENJAMIN FRANKLIN, L.L. D.

---

EDINBURGH :

*Printed by Charles Stewart,*

FOR WILLIAM STEWART, NO. 61, SOUTH-BRIDGE STREET.

---

1819.

卷之三

TO

SIR JOHN MACGREGOR MURRAY,

OF LANRICK, BARONET,

THE VENERABLE PATRON OF HIS COUNTRYMEN,

THE GAELOF ALBYN,

AND LEARNED PROMOTER OF

CELTIC LITERATURE,

THE FOLLOWING COLLECTION OF

GAELOF PROVERBS

IS RESPECTFULLY INSCRIBED,

BY HIS OBLIGED AND FAITHFUL SERVANT,

DONALD MACKINTOSH.



## PREFACE.

---

DONALD MACKINTOSH, the compiler of this Collection of Gaelic Proverbs, was descended from the ancient Thanes of Glentilt, a district of the Duke of Athole's extensive property in the Highlands of Perthshire. His father, James Mackintosh, tenant in Orchilmore,\* had been bred to business as a cooper; but he married early in life, and retired to his native place, near to the spot where Lord Viscount Dundee overthrew King William's army, that had been led, by General Mackay, through the celebrated pass of Killicrankie, to overrun the Grampians, and subdue those of our Gaël who had risen in arms to restore their rightful sovereign, then an exile in France, to the throne he had but lately abdicated.

In the year 1743, on the farm of Orchilmore, which is within three miles of the village of Blair-in-Athole, the subject of this memoir was born. I have been enabled to obtain, from a near relation of his, but very little information concerning his boyhood; only, that from early infancy, he was of a weakly habit of body; consequently but ill fitted for rustic labour, or any

---

\* *Orchilmore*, [*ùr-choille-mhòr*,] is part of Mr Stewart of Orrat's [*ùr-ait*] estate.

other sort of rural employment ; wherefore he was suffered to pursue the bent of his inclination ; and he preferred to all things that of his being a scholar. His father therefore sent him to the parish-school, where his docility, diligence and success, suggested to the minds of his parents, that he would one day become a clergyman ; and at an advanced period of his life, when least expected, this did actually happen.

Having acquired all the instruction that a village-school could afford seventy years since, he lingered about his father's house unemployed, save when called upon to instruct his brothers and sisters, or other children of the neighbourhood, whom he taught *gratis*. By degrees he got into more extensive employment as a teacher, which suggested the idea of trying his fortune in the Scottish capital ; and accordingly he made his appearance there, but in a more humble capacity than he had dreamed of ere he ventured through the pass of Killiecrankie, down to Dunkeld, thence to Perth, and eventually to Edinburgh.

In what year he came hither, I know not ; but I myself remember him (either in 1774 or 1775), as one of Peter Williamson's \* penny-post men, with his bell

---

\* Peter Williamson, who was the first that established the Penny-Post in Edinburgh, was one of its prominent characters about forty years since. He had, when a boy, been kidnapped from off the pier of Aberdeen, and carried to America ; and there sold, by the villainous kidnapper, to a Yankee speculator in human live-stock : but the poor boy soon changed the scene of his captivity, for he was taken prisoner by a party of Indians ; among whom he learned their art of war ; which, on his return

in his hand, and uniform cap on his head, on which were painted, in gilt letters, “WILLIAMSON’S PENNY Post,” alternately collecting and delivering letters in his useful though humble vocation. But, as he wrote a pretty legible hand, he got employment occasionally to keep books and transcribe papers, which caused him to lay aside his cap and bell; and take up the more honourable calling of a quill-driver.

His better day had now dawned; and his condition, though still humble, bid fair for better emolument and consequent respectability. He was now called to attend, as tutor, a younger brother of the present Sir George Stewart of Gairntully, where he remained for some time.

In the year 1784, he made a tour to Lochaber, where he fell in with a namesake of his own, from whom he obtained a considerable proportion of what forms the present Collection of Gaelic Proverbs. From the recitation of the same person, too, he wrote down several ancient Gaelic poems, one of which “Ceardach Mhic Luin,” is inserted in the Perth Collection, printed 1786, p. 233. Previous to his excursion to the more remote districts of the Grampians, our collector had procured a valuable and extensive portion of his materials for the present compilation from John Wallace, who resided at Lettoch, in the vicinity

to his native country, he converted into a mean of gaining a livelihood, by exhibiting himself, dressed as an Indian chief, singing the war-song, throwing the tomahawk, handling the scalping-knife, and at the same time howling horribly the whoop of a savage in the act of glutting his murderous revenge.

of Moulin, in Athole; and from whom also were obtained several manuscript songs, legendary tales, and anecdotes.

Having collected his subject matter, he submitted his materials to several literary characters of the first eminence, who were less or more acquainted with the Gaelic language; among whom were, Sir James Foulis of Colinton, Baronet, Henry Mackenzie, Esq. (author of "The Man of Feeling,") Neil Ferguson, Esq. of Pitcullo, the Rev. Dr John Stuart of Luss, (the learned Translator of the Gaelic Bible,) the Rev. Joseph Macgregor, of the Gaelic Chapel, Edinburgh, the Rev. James MacLaggan of Blair-in-Athole, for many years chaplain to the 42d Regiment, or Black Watch, and his illustrious predecessor, Dr Adam Ferguson, historian, and philosopher of the human mind, who greatly assisted our compiler in his arduous undertaking.

In the year 1785, the present Collection was first presented to the public. Soon after this, our proverbist was admitted into the Office of Mr Davidson, crown-agent, and keeper of his Majesty's signet; in which situation he remained for several years,—until an event, that was not unlooked for, seemed to govern his destiny, and pave the way for a more exalted station in society.

The event alluded to, was the death of Prince Charles Edward, very properly called "The PRETENDER;" a title which his most zealous friends admitted, as they believed *his pretensions* to be very good; hence they recognized the title (being quite appropriate,) as virtually acknowledging *his pretensions* to the British

throne. But, at his death, the non-juring clergy were quite at a *nonplus* how to behave with respect to their qualifying to the present Royal Family.

Many of those staunch adherents of the unhappy House of Stuart, who had fought and bled in the battles of the Clans with the Royal forces, were still living: and many of the *elderly* gentle bachelors, and old maiden gentlewomen, who hailed in their hearts Henry the Ninth, (Cardinal York,) as the rightful heir to the British throne, remained steady to their principles, and would not “bow the knee to Baal.”

Well do I remember the day on which the name of **GEORGE** was mentioned in the morning-service for the first time,—such blowing of noses—such significant hemms—such half-suppressed sighs—such smothered groans, and universal confusion, can hardly be conceived! But the deed was done—and those who had participated could not retract.

Several, however, whose consciences could not reconcile this seeming inconsistency of the Clergy of the Scottish Episcopal Church, stood out,—called aloud against the schism, and forthwith separated themselves from the great body of their brethren. One bishop only remained firm to the good old cause, namely, Bishop Rose, a man far advanced in life, and almost in his dotage. To this prelate, however, the few faithful staunch Jacobites looked up as the only father of the “church militant here on earth.” A Mr Brown, one of our episcopal priests or presbyters, an adherent of Bishop Rose, went to Down, where the bishop resided, and was there consecrated as successor to the

only dignified clergyman of the old Scottish Episcopal Church, as by law established at the Restoration.

Bishop Rose being dead, Bishop Brown had to look about him for a successor: and who should fall in his way, but the subject of this memoir! It so happened, that he had turned his thoughts that way; and communicating his intention to Bishop Brown, he was forthwith put in deacon's orders, and in due season ordained a priest: he thus designs himself, in his last-will and testament, which lies before me, "I, the Reverend Donald Mackintosh, a priest of the old Scots Episcopal Church, and last of the non-jurant clergy in Scotland."

Here, then, we hail our worthy countryman placed in a relatively higher situation in society, than even his predecessors the Thanes of Glentilt. But the destinies willed it not that he should enjoy his exalted station long with dignified ease and honour: for his reverend brethren, who had "bowed the knee to Baal," questioned the validity of his ordination, which embittered his life in secret, and caused other embarrassments; particularly to those well meaning individuals, who considered him as the only spiritual pastor left of *the true Church*, against which "the gates of hell should not prevail."

Meanwhile, our compiler pursued his path of duty as a clergyman, but did not forget those secular pursuits which went hand in hand with his more serious avocations.

Our pastor was now admitted to the tables of the worthy and of the wealthy. But most of the old ones

of his widely-scattered flock, were “gathered unto that fold, whose Shepherd is high above the pastures of the earth.” Among his best patrons were, Gilbert Innes, Esquire, of Stow, the Right Honourable Lord Bannatyne, one of the Senators of the College of Justice, and his brother-in-law Sir John Macgregor Murray of Lanrick, to whom this Work is now inscribed, as left in the handwriting of the original collector. In his passing and repassing to Glenfinglas, where the inhabitants of that solitude did abide, whose souls were the charge of our spiritual pastor, he used to call at Lanrick Castle, and he was never “*sent empty away.*”

From Glenfinglas, and the craggy wilds of Loch Catrine, made now classic ground by the witchery of Walter Scott’s pen, our pastor frequently traversed the almost inaccessible fastnesses of the Grampians, through Glentilt to Glenshee, and thence to the north-east coast of Scotland, unto Banff, a range of some hundred miles, administering the ordinances of the Christian dispensation, and working in “*the Lord’s Vineyard,*” with unremitting zeal and indefatigable assiduity: looking upon himself, as Elijah did of old, saying, ‘I, even I only, remain a prophet of the Lord; but Baal’s prophets are,’ &c. 1 Kings xviii. v. 22.

In the full persuasion that in *his* person centred the sole right of the non-juring Episcopal Clergy, being the last, as he believed, of that distinguished body of ecclesiastics, who protested against a foreign succession, and the whiggish principles of a British hierarchy, he, in the year 1794, instituted a process in the Supreme Scottish Court, against the Managers of the “Fund belonging to the Episcopal Clergy in Scotland, for behoof of their indigent brethren, their wi-

dows and children." The issue of this singular case was what might have been expected. When it came under discussion, the Lord President, Sir Ilay Campbell, facetiously remarked to his brethren on the Bench, that "he was at a loss whether to frown, at the audaciousness of the pursuer; or to smile, at the high pitch of folly of his witless advisers, in wantonly thrusting a plea of so extraordinary a nature into his Majesty's Supreme Court of Justice. What! a person claiming a right in virtue of his refractory adherence to obsolete opinion, long since exploded; nay, glorying in his disloyalty to the best of kings, and existing government." After a good deal of the same kind of ludicrous discussion, Mr Mackintosh was non-suited; and they who aided him much chagrined and greatly disappointed.

Albeit after this defeat, he fearlessly pursued his path of duty, making extensive excursions on foot among his widely scattered flock, many of whom had vanished from his sight, but were not lost, having joined those who are "gathered into one fold under one Shepherd."

Some of his faithful flock, ere their departure, bequeathed part of their earthly substance to their worthy pastor, among whom were the late Mrs Eagle, seed-merchant in Edinburgh, who left him a legacy of L.100 sterling, and Mrs Paterson of Banff, who left him likewise a legacy of L.150 sterling. These sums, together with his annual savings, enabled him to leave behind him a property, which he apportioned in several small legacies, as specified in his WILL.

The chief part of his property consisted of a select library (collected with peculiar care) of rare and val-

able books, composed chiefly of polemical pieces, and curious tracts on church and state history, and politics. This small collection of books, he, in imitation of the celebrated Bishop Leighton, Bishop of Dunblane, left "for the purpose of establishing a library in the town of Dunkeld, under such regulations for the preservation of my books and manuscripts, and for promoting the access of the public thereto, as to the said trustees, or the major part of them accepting, shall seem good." \* He had a taste for his native melodies, and performed them not unskilfully on the violin. Wishing to extend his knowledge in music, he purchased for a few shillings a second-hand *spinett*; and placing himself under the tuition of a lady, who taught the harpsichord and piano-forte, he could play, in the course of the first month's lessons, so as one might distinguish what he would fain be at, "Fame let thy trumpet sound: Let ambition fire thy mind: Foote's Minuet; and Had awa' frae me, Donald:" and ere he had run a second month's lessons, he could thrum nicely "I'll make ye fain to follow me."

Our ecclesiastic, (who had lived a life of celibacy,) when verging to his grand climacteric, felt certain pleasurable emotions stirring up a natural desire to double his existence: and as he was now in relatively easy circumstances, he consulted a friend on the propriety of taking unto himself, as the Levites did of old, a damsel of the daughters of the land, with all the spousal formalities established by ecclesiastical polity. But his friend, who told me this circumstance, dissuaded him from so rash an experiment at so advan-

---

\* Excerpt from the Will, page 8.

ced a period of life; and Mr Mackintosh, who had for many years been grievously afflicted with stranguary, arising from a confirmed nephritic habit of body, felt different sensations, of too painful a nature to excite in his mind any soft ideas of connubial ties, or matrimonial connection.

In the year 1801, he was appointed Translator of the Gaelic Language, and Keeper of Gaelic Records, to the Royal Highland Society of Scotland, with an adequate salary, and additional gratuities for his sedulous attention to the duties of his department. He was also admitted an ordinary member of the Society, without being called upon to pay any subscriptions, in terms of the laws, in order to qualify him to attend the usual meetings of that highly respectable Institution. He succeeded Mr Robert Macfarlane, the ingenious translator of Dr Franklin's "Way to Wealth," which is added to this small volume, as in the former edition.

In the year 1808, his health rapidly declining, he was unable to make his annual journey, from Edinburgh to Glenfinglas, thence over the mountains to Banff: and perceiving his earthly sojourn drawing to a close, he prepared for his departure to "another and a better world." Having settled his worldly affairs agreeably to his wishes, now that he was on his death-bed, he called in, to assist him in his devotions, the Rev. Mr Adam, of Blackfryar's Wynd Episcopal Chapel, and received the sacrament from his hands; soon after which he breathed his last. His remains were attended to the grave by many respectable persons, and lie buried in the Grayfriars' church-yard, without any monument to his memory.

Such are the few passages I deem proper to record of the life of this useful man—the last “Priest of the old Scots Episcopal Church,” whose probity and honour were unblemished, as his life was blameless. Although his grasp of mind was not powerful, yet he possessed sufficient ingenuity and industry to excite admiration, if not respect, among the learned and the worthy. In his person he was slender, and rather below the middle size. His face, though not expressive of high intellect, beamed benevolence and much kindness of disposition; for his heart was in unison with those warm emotions that form the best portion of human nature, and give a charm to all our actions, in whatever station our lot may fall.

ALEX. CAMPBELL.

2, JAMES'S PLACE,  
18th August, 1819.



1515 French

---

A  
COLLECTION  
OF  
GAELIC PROVERBS,  
APOTHEGMS,  
AND  
OLD SAYINGS.

---

# CO' - CHRUINNEACHADH

DE

IOMARASG,

GHNATH - FHOCAL,

AGUS

SHEAN - BHRIATHRA,

GHAELACH.

A.

1. AM fear a luidheas' sa pholl, togaidh e'n lath-ach. (a)
2. An leanabh nach foghla姆 thu ri do ghlùn cha'n fhoglam thu ri do chluais. (b)
3. Am fear leis am fuar, fuaidheadh e. (c)
4. Am fear leis nach lèir a leas, 's mor do chèill a chailleas e.
5. Ai' nichear fear doimeag \* air na sraidibh.
6. Am fear aig am bi im, gheibh e im. (e)

---

(a) Parallel to "He that sleeps with dogs, must rise up with fleas." — Kelly's Prov.

"Gin ye fa' down in the dub, ye'll rise up fylt wi' glar."

(b) "Betwixt three and thirteen, bend the twig while it is green."

A

COLLECTION  
OF  
GAElic PROVERBS,  
APOTHEGMS,  
AND  
OLD SAYINGS.

---

A.

1. THE man who lies down in the mud, will rise up besmeared.
2. The child whom you train not at your knee, you may not tutor at your ear.
3. The man who feels cold, let him clothe.
4. The man who sees not his [own] advantage, loses much of his sagacity.
5. The Slattern's husband is discerned on the streets.
6. The man who has butter, will get [more] butter.

---

(c) "Let him that is cold blow up the coal."

\* *Bréineag-shalach na Ban-thrusdar?*

(d) "He that has meikle wad ay hae mair."

7. Am fear a ghoidas an t-snàthad, ghoideadh e'm meuran na'm faodadh e. (e)
8. An dall air muin a chrubaich.
9. An ni chuir na maoir a dh' ifrinn: faraid a ni b' fhearr a b' aithne dhoibh.
10. A leithsgèul sin doibh fein.
11. Am fear aig am bhèil, cumadh e; 's am fear o'm bi, tarruingeadh e.
12. Am fear a theid 'san droigheann domh, theid mi 'san dris da. (f)
13. Am fear a cheanglas 's e shiubhlais.
14. An taobh chuir thu 'n gruth, cuir na shruth am meoig.
15. Aithnichar an leomhan air scriop de iongann.
16. Am fear is faide bha beo riagh, fhuair e 'm bàs. (g)
17. Am fear a bhios ann, nithear clann ris.
18. An t-ordag an aghaidh na glaic.
19. As a choire ann san teine.
20. An ramh is foisg' iomair.
21. Aithnichidh bò baghail, no, falt a chruidh. (h)
22. A' ni gheall Dia, cha mheall duine. (i)
23. A' ni nach' eil cailte, gheibhear e.
24. A' neach nach ciùn na chodal, cha chinn e na fhaireach.

(e) "He who would steal an egg would steal an ox."

(f) "He who will go through fire for me, I'll go through water for him."

(g) "Of young men die many, of old men 'scape not any."

(h) On a cow's first joining a herd, she is treated rather roughly; hence, in derision, her reception is termed a salute, or welcome.

(i) "What God will, no frost can kill."

7. The man who nims the needle, would filch the thimble if he could.
8. The blind mounted on the cripple. (k)
9. What sent the messengers to hell,  
Was asking what they knew full well.
10. That excuse to themselves,—or be it their own affair.
11. The man who has, let him hold; he who has not, let him draw. (l)
12. The man who will go through thorns for me, I will go through briars for him.
13. The man who ties [firmly his fardel] travels [freely].
14. Where you have put the curds, pour the whey  
[also]. (m)
15. The lion is known by the scratch of his claw.
16. The oldest man that ever lived, died at last.
17. With such a husband as I have, I get children by. (n)
18. The thumb opposed to the palm.
19. Out of the caldron into the fire. (o).
20. Ply the nighest oar.
21. The strange cow's *welcome*, or the kine's *salute*.
22. What God did promise, man cannot defraud.
23. What is not lost will be found.
24. The person who will not grow in his sleep, will not grow when awake.

(k) "He does as the blind man, when he casts his staff?"

(l) "Keep what you have, and catch what you can." *Anne Dulnach* was desired to make her will, and her reply was the adage above, in Gaelic.

(m) "Let the tail follow the skin."

(n) "Better a harmless spouse, than to be spouseless."

(o) "Out of the frying-pan into the fire." *De fumo ad flammam, evitata Charibdi in Scyllam incidere.*

25. An' uair theid bior 'san losgann\* ni e screach. (p)
26. Air mhèud 's gu 'm faidh thu gu maith, 'ludhaid a gheibh thu gu h-olc.
27. Am fear is fluiche rachadh e 'don ald.
28. An car bhios san t-shean mhaide 's duilich a thoirt as. (q)
29. An toil do na h-uile duine, 's an toil uile do na mnathaibh.
30. An fear theid san dris, imridh e thidhinn as mar dh' faodas e.
31. Adharc na chliathaich.
32. A' neach is tair' a bhios a stigh 's ann leis s' aird a' mhuintir. (r)
33. An ni nach cluinn thu 'n diu, cha 'n aithris thu maireach.
34. An ni a thig leis a ghaoidh, falbhaidh e leis an uisge. (s)
35. A ni chi na big, 's e ni na big.
36. A ni chluinneas na big, 'se channas na big.
37. Air fhad 's gun d' theid thu 'm muigh, na toir droch sgèul dachaidh ort fèin.
38. Am fear a dh' imich an cruinne, cha d' fhios co dhiubh b' fhearr, luathas no maille.
39. Am fear nach teich, teichir roimh e.
40. Am fear a bhios fad aig an aisig, gheibh e thairis uair-eigin.

\* (*Craichan, maigein, muilemhàg, losgan-buidhe.*)

(p) "Tread on a worm, and it will turn." "Habet et musca splenem."

(q) "Early crooks the tree that *camman* shall be."

(r) "We hounds killed the hare, quoth the blear-eyed messen."

25. When a sharp point pierces the frog it shrieks.
26. In proportion as you obtain good, the less you get of evil.
27. The man that is wetest, let him go to the well.
28. The crook in an old stick, is not easy to straighten.
29. Their *will* to all *men*, and *all their will* to the *women*. (t)
30. The man that will go into brambles, must come out as he may.
31. A horn in his side.
32. The person most contemptible in the house, brags highest of his doings.
33. What you hear not to-day, you repeat not to-morrow.
34. What will come with the wind will go with the water.
35. What the little ones see, the little ones do.
36. What the little ones hear, the little ones speak. (u)
37. How far soever you go abroad, bring not a bad report home of yourself.
38. The man who has traversed the globe knows not whether speed or tardiness is best.
39. The man who will not flee, shall be fled from [i. e. deserted].
40. The man who waits long at the ferry, will get over some time or other.

(s) "Lightly come, lightly gane."

(t) "Nought's to be had at woman's hand unless ye gi'e her a' the plea."

(u) "As the old cock crows, the young cock learns."

41. Am port is fearr a sheinn Ruadhrigh riamh,  
ghabhta seirbh dheth.
42. Am fear a ghleitheas a theangaidh, gleidhidh e  
charaid.
43. Am fear nach bi olc na aire, cha smuainich e olc  
fir eile.
44. Am fear nach gabh 'nuair a gheibh, cha 'n fhaidh  
'nuair is ail.
45. Am fear a bhrios bèudach e fein, cha scuir e dh'  
èigneach chàich.
46. A bhò is meas' a th' ann sa bhuaile is i 's airde  
gèum.
47. Aon inghean caillich, aon èun teallaich.
48. Am fear is faide saoghal 's e 's mò chi.
49. Am fear nach treabh air muir, cha treabh e air tir.
50. Adhaircibh fad air a chrodh tha fada 'uainn.
51. Am fear nach seall roimh, seallaidh e na dheigh.
52. Air dha bhi reamhar no caol, s maирg nach beath-  
aicheadh laogh dha fein.
53. Am fear a theid do 'n tigh mhòr gun gnothach,  
gheibh e gnothach as.
54. Am fear nach dean cur re la fuar, cha dean e buain  
re la teath.
55. A ni nach gabh nigheadh, cha ghabh e fàsgah.
56. Am fear nach freagair athair no mhathair, frea-  
gaireadh e ni 's tàire, craicionn an laoigh.. (x)

---

(x) Alluding to a profligate's enlisting.

41. The best tune Roderick ever played, one may tire of. (z)

42. The man who holds his tongue, retains his friend.

43. The man who has no evil intention, will not imagine evil in another. (b)

44. The man who will not take when 'tis proffered, may not get it when he would. (a)

45. The man that is himself iniquitous, will cease not to inveigle others.

46. The worst cow in the fold, is she whose low is the loudest.

47. A carlin's [old woman] only daughter, an only hearth-chicken.

48. The man who lives longest, sees most.

49. The man who will not plough the sea, will not plough the land.

50. Far away cows have long horns.

51. The man that will not look before him, must look behind him.

52. Be it fat or lean, wo-worth the man who will not rear to himself a calf.

53. The man who goes to the great mansion [chief's abode] without an errand, will get business out of it.

54. The man who will not sow on a cold day, will not reap on a warm one.

55. What will not wash, will not wring.

56. He who will neither obey father or mother, will obey a worse thing, the calf's skin.

(z) Roderick Morison, or Rory Dall, a celebrated harper.—  
See additional notes.

(a) "He that may not as he would, maun do as he may."

(b) The converse is also true, " *Mala mens, malus animus.*

57. Am fear nach do thàr gu bhogha, thàr gu chlaid-eamh. (y)

58. Am fear nach do chleach e an claidheamh, faigaidh e na dheigh e. (c)

59. Am fear nach guth a ghuth, cha rath a rath.

60. Am fear d'an dàm a chroich cha d' theid gu bràch a bhàthadh.

61. Am fear nach toigh leam, tiligidh mì mo spid air.

62. An luigh nach faighear, cha 'n i chobhrais.

63. As an dris, an san droigheann.

64. Am fear nach èisd ris n'as olc leis, cha'n fhaic e n'as ait leis.

65. Am fear nach meudaich an carn, g'a meudaich e chroich. (d)

66. Am fear a bhios carrach sa bhaille so, biodh e car-rach sa bhaill' ud thall.

67. An cleachd a bhios aig duine aigan tigh, bithidh e aig air cheilidh.

68. Am fear a ni obair na amm, bithidh e na leath thàmh.

69. Am fear is luath lamh, 's e is fhear cuid.

70. An uair a luighis a ghaoth, 's maol gach sian. (e)

71. An ni thug an eadhan [iadh-slat] 'o na gabhraibh.

(y) Said of one who makes a precipitate retreat.

(c) " *He that's not used to a sword, leaves't where he —.*" " Spoken," says Kelly, " when people advanced above their former condition, forgot something proper to their station." — *Vide Kelly's Scottish Proverbs, H. 106.*

(d) A curse denounced against those who pass by a cairn, without throwing a stone, in passing by, to increase its bulk, and raise its height, in memory of the deceased, which the pile is meant to commemorate—the custom is very ancient. Cairns

57. The man who reached not his bow, reach did his sword.

58. The man who is not accustomed to a sword, will leave it behind him.

59. The man whose word is not a word, [promise] his luck is not good fortune.

60. The man whose fate is to be hanged, will never be drowned.

61. The man whom I hate, I hurl into contempt.

62. The herb which cannot be found, is not remediate. (f)

63. Out of the briars, into the thorns.

64. The man who will not listen to what he dislikes, will not see what he likes.

65. The man who will not increase the cairn, may he augment the gallows.

66. The man who is shabby in this hamlet, will be scurvy in yonder village.

67. The custom a man has at home, he retains when a-visiting.

68. The man who will labour in due season, will be half at rest. (g)

69. The man of quickest hand, is he whose share is best [at a feast].

70. When the wind is laid, the storm is hornless [*i. e.* harmless].

71. The thing which kept the goats from the ivy. [namely, the steepness of the rock.]

were also raised to mark the spot where murder had been committed. Many still living remember NICOL MUSCHET'S CAIRN—Why was it removed?

(e) “*Nae weather's ill, if the wind be still.*”—Vide Ramsay's Scottish Proverbs, chap. xxvi.

(f) “*The herb which cannot be found will heal no wound.*”

(g) “*He that does his turn in time sits half idle.*”—Vide Ramsay's Scottish Proverbs.

72. Am fear nach cunnda rium, cha chunndain ris. (h)

73. An nuair a tharruingeas gach duin' a chuid thuige,  
'smairg a bhiodh gun chuid aige.

74. An uair a theid na meirlich a throd, thig daoin,  
ionraid gu cuid fhèin.

75. An uair a scuireas a' meur do shileadh, scuiridh  
'm beul do mholadh.

76. Am fear nach cluinn gu maith, cha toir e ach droch  
freagaìrt.

77. An uair a bhios ni aig a chat ni i dùrdan. (i)

78. Am fear is faide chuaidh riamh o'n tigh b'e coel  
bu bhinne chual e riamh dol dachaidh.

79. Achlach nach tachir ris m' chois, cha ciur i mì. (k)

80. Am fear a bhios na thàmh curidh e 'n cat 's teine.

81. A ni ni subhach an darna h-Abba, ni e dubhach  
an t-abb' eile.

82. An fear aig am bi maighistir, bithidh fios aige.

83. Am fear is faide chaidh riamh o'n tigh, bha co fad  
aige re thidhinn da-thigh.

84. Am focal a thig o Ifrin 's e gheibh, ma 'se 's mo  
bheir.

85. Am fear nach fosgail a sporan, fosgailibh e 'bhèul.

86. Amharaic romhad ma'n toir thu do lèum.

(h) The saying of Henry Wynd, (the *Gobh Crom*) who distinguished himself at the conflict between the clan Macpherson, and the clan Davisons, on the North Inch of Perth, anno 1396. See additional notes.

(i) Applied to persons of mean condition, who, when they became possessed of wealth, made a noise about it.

(k) "The stone that lies not in your gate, breaks not your toes."—Kelly's Scottish Prov. T. 51.

72. The man who reckons not with me, I will not reckon with him.

73. When every man draws his share to him, it is sad with him who has no share at all.

74. When thieves quarrel, honest men will get their own.

75. When the finger ceases to drop, the mouth ceases to praise.

76. The man who hears imperfectly, will give but an imperfect answer.

77. When the cat gets any thing, she will purr.

78. The man who went ever farthest from home, the sweetest melody that ever met his ear was *homewards*.

79. The stone with which my foot meets not, hurts me not.

80. The man that is idle, will put the cat in the fire.

81. What makes one abbot glad, will make another abbot sad. (*l*)

82. The man who has a master will know it.

83. The man who went farthest from home, ever found his return home as far.

84. The offer which comes from hell, will obtain [the thing wanted] if so be it bids most.

85. The man who opens not his purse, will open his mouth. (*m*)

86. Look before you take your leap. (*n*)

(*l*) Or, "What is joy to one, is grief to another."

(*m*) "Fair words butter no parsnips."—"Many words will not fill a bushel."

(*n*) "Look before you leap, for snakes among sweet flowers do creep."—*Ray's Prov.*

87. An cron a bhios 'san aodan cha'n fhaodar fholaich.
88. Am fear gu'n dàn an donas, 'sann da 'bheanas.
89. Am fear nach gabh comhairle, gabhaidh e cama-lorg.
90. Am fear air am bi an t-amhghar, cha'n ann is t-samhr' as fhusadh e.
91. An uair a bhios an copan làn, cuiridh e thairis.
92. A fear a bhios fearg air a ghna, 's cosmhuil a ghne ris an dris.
93. A bheirt sin nach faighear ach cearr, 's foi'din-fear a dheanamh ris.
94. An ni chuir an t-earb air an loch? an t-eigin.
95. Aighear an fhileair dhuibh an taobh-tuath.
96. Am fear nach dean *bail*\* air beul a bhuilg, ni iochdar *bail* air fein.
97. Am fear a theid a ghna 'mach le lion, gheibh e eoin air uairibh.
98. An t-ainm gun an tairbhe.
99. Am fear nach teagaisg Dia cha teagaisg duine.
100. Am fear a mharbhadh a mhathair a chianamh bheireadh e beò 'nios i. (o)
101. Am fear nach tean *bail* air a bheagan cha'n air-igh e mòran. (p)
102. Am fear a bhios san fhèighe, cuiridh na h-uile fear a chos air.

\* *Bail*, the allowance of a mill to the poor.—*Vide O'Reilly's Dictionary.*

(o) “ I'm glad I did not kill myself yesterday.”—*Vide the farce entitled the Blue Devils.*

(p) He that is faithful in that which is least, is faithful also in much.—*Luke, chap. xvi. v. 10.*

87. A fault in the face may not be concealed. (q)
88. The man fated to misfortune, is he whom it touches.
89. The man who will not take advice, will take a crooked by-way. (r)
90. It is not in summer the man who is in affliction finds ease.
91. When the cup is full it overflows.
92. The man who is always peevish, his temper is like the bramble.
93. That burden which was awkwardly got, must be patiently borne. (s)
94. The thing that made the roe swim the lock? necessity.
95. The black minstrel [fidler] of the north's merriment.
96. The man who spares not the mouth of the bag, its bottom will spare itself.
97. The man who goes forth always with his net, will catch birds now and then.
98. The name without the advantage.
99. The man whom God will not instruct, man cannot teach.
100. The man who killed his mother lately, would bring her alive now. (t)
101. The man who will not take care of his little, will not take care of his meikle.
102. The man who is in the mire, every one treads on him.

(q) "If the best man's faults were written in his forehead, it would make him pull his hat over his eyes."

(r) Or "The man who will not be advised on his way, will likely go astray."

(s) "What cannot be cured, must be endured."

(t) Said when a good day breaks up after foul weather.

103. Am fear nach cuir a snaimh, caillidh e cheud  
ghream. (*u*)

104. Am fear nach treabh aig baile, cha treabh e as.

105. An lon-dubh, an lon-dubh spàgach ! thug mise  
dha choille fhasga fheurach ; 's thug esan  
domhsa am monadh dubh fàsaich.

106. An uair is ceud'naich an t-samhuin, is iarcainich  
fir a dhomhain. (*x*)

107. Am fear a chuireadh a chorag ann mo shùil,  
chuirin mo glùn na chliabh.

108. An cuirm is luaith a bhios ullamh, suidhimid uile  
g'a ghabhail.

109. Am feur a thig a mach 'sa mhairt ; theid e stigh  
'sa Diplin. (*y*)

110. An làmh bheir, is i gheabh.

111. An rud a bhios an dàin, biodh è do-sheachanta.

112. An rud nach cluinn cluas, cha gluais e cridhe.

113. Aluin a ghnuis ni 'm b' iulmhar am beus.

114. Abair rium mu'n abair mi ruit.

115. An t-srathair an ait na diollaid.

116. Athais an dara cuir air a chuir eile.

117. An uair is mo'n èigin dearbhar an caraid dìlis.

---

(*u*) A cunning taylor whispered his apprentice, just out of his time, that on receiving a pecuniary consideration, he would communicate to him a secret in sewing, of the utmost advantage. The sum stipulated was paid, and the giver was put in possession of the invaluable secret.

(*x*) As it is a foretoken of a severe winter.

(*y*) " Soon ripe, soon rotten." Cito maturum, cito putridum.

103. The man who puts not a knot on his thread,  
loses the first stitch.

104. The man who will not till at home, will not till  
elsewhere.

105. The ousel, the club-footed ousel ! I gave him the  
sheltered grassy wood, and he gave me the black  
barren heath. (z)

106. When All-Saints'-Tide falls on a Wednesday,  
worldly men are querulous.

107. The man who would put his finger in my eye, I  
would put my knee on his chest.

108. The feast that is soonest ready, sit we all down to  
share it.

109. The grass that appears in March, disappears in  
April.

110. The hand that gives, is the hand that gets.

111. The thing that is destined is inevitable.

112. What the ear hears not, the heart stirs not. (a)

113. How comely the countenance were the behaviour  
judicious.

114. Say to me ere I say to thee.

115. A pack-saddle in place of a [proper] saddle.

116. The reproach of the one twist on the other twine.

117. It is at the utmost need that a true friend is  
proved. (b)

---

(z) Some say that this alludes to the Roman invasion, and others refer it to the Scandinavian incursions, when the Gael left the more sheltered spots and pasture ranges, and fled to the fastnesses of the Grampian hills.

(a) "What the eye sees not, the heart rues not."—Kelly's Scotch Proverbs.

(b) "Prove thy friend ere thou have need."—Ray's Prov.  
"A friend in need is a friend indeed."—ib.  
"Many kinsfolk, few friends."—ib.

118. An gad is faisge do'n amhaich is còir a ghearran toiseach.

119. An tuath a thoirt a laimh an t-saoir.

120. Am fear a bhios a mhanadh a mach suidh è air fail chorraich.

121. An galar a bhios 'sa mhathair 'sgna' leìs bhi san inghinn. (c)

122. Am fear is fhearr a chuiris is è is fearr a bhuanreas.

123. A lion beagan is beagan mar dh'ith an cat an scadan.

124. Airson mo chuid do'n grain leigidh mi an àth ri theine. (d)

125. Am beisd is mo ag ithe am beisd as lugh, sa beisd as lugh a deanabh mar dh'fhaodas.

126. An uair chaillis an t-saoir a reaghail claonaidh na clair.

127. An uair a thig tionndaidh na h-aimsir pillidh gach eun ri ealta-eunn.

128. An rud nach laigh ann ad ròd cha bhris è do luirgin.

129. An rud a their na h-uile duine bithidh è fior.

130. An rud a nìtear gu maith, chíttear a bhuelle.

131. Am fear nach marcaich ach anmoch caillidh è a spuir.

132. An uair a bhios an deoch a stigh bithidh a chial a mach.

(c) "A good cow may ha'e an ill calf."—*Ramsay's. Prov.*  
"We may not expect a good whelp from an ill dog."

(d) "For my peck o' malt set the kiln on fire."—This is used in *Cheshire* and the neighbouring counties. They mean by it, I am little concerned in the thing mentioned; I care not much, come of it what will."—*Ray's Prov.*

118. The withe that compresses the neck ought first to be cut. (e)

119. The axe to be given into the carpenter's hand.

120. The man whose lot is cast, sits on a fatal precipice.

121. The distemper inherent in the mother, is usually innate in the daughter.

122. The man who best reaps, is he who best sows.

123. Fill little and little, as the cat ate the herring.

124. As for my share of the grain, I'll let the kiln take fire.

125. The great beast devouring the little beast; and the least doing as it may.

126. When the carpenter loses his rule the boards will bend.

127. When the season turns, the birds return to their [respective] flocks.

128. The thing that lies not in your way will not break your leg.

129. The thing that every one asserts must be true. (f)

130. The thing that is well done its effect will be seen.

131. The man who rides late will lose his spur.

132. When drink is in, wit is out. (g)

---

(e) "To slip one's neck out of the collar."—*Ray's Prov.*

(f) "That is true which all men say," *Vox populi, vox Dei.*  
—ib.

(g) "When drink's in wit's out.—a slender excuse for what people say in their drink."—*Kelly's Scott. Prov.*

"*In proverbum cessit, sapientiam vino obumbrari.*"—*Plin.*  
" *Vin dentro, senno fuora.*"

133. An rud a chinneas sa chràimh cha tig è as an fheoil.

134. Ann toisich an t-saic a tha'n riaghailt.

135. An rud nach buin dut 'na buin dà.

136. An déigh cogadh thig sìth. (h)

## B.

1. Bi g'a subhach, geamnuidh, mochthràthach mos-gailach san t-samhra.
2. Bi g'a curraigeach, brògach, brochanach 'sa gheamhra.
3. Bithidh 'n t-ubhal is fearr air a mheangan is arde.
4. Bhuir duine beathachadh air eigin, ach cha toir e rath air eigin.
5. Bithidh cuid an amadain am beul a bhuilg.
6. Bheir aon fhear each gu uisg, aeh a toir a dha dheug air ol.

(h) " He that makes a good *war*, makes a good *peace*."  
 " *War, hunting, and law*, are as full of trouble as pleasure."  
 " *War* makes thieves, and *peace* hangs them."  
 " *War* is death's feast"—" and a king's pastime."  
 " Who preacheth *war* is the devil's chaplain."

*Ray's Proverbs.*

" To begin a *war* is to take a leap in the dark."—*Laconics*.  
 " *War* is a calamity for which there is no comfort, but it is as bad for one side as the other."—ib.

133. What grows in the bone, will not come out of the flesh. (i)
134. The beginning [to mete] the sack is the rule.
135. The thing that meddles not with you, meddle not with it. (k)
136. After war comes peace.

## B.

1. In summer be cheerful, chaste, an early riser, and alert.
2. In winter be well hooded, well shod, and well fed with [thick] gruel. (l)
3. The best apple is on the highest bough.
4. A man may push a livelihood, but cannot force fortune.
5. The fool's share is in the mouth of his bag.
6. One man may lead a horse to the water, but twelve cannot make him drink. (m)

---

“ If war must ensue, let it be rather a *raging* than a *hectic fever.*”—ib.

“ Wars bring scars.”—*Ray's Prov.* “ By wisdom *peace*, by peace *plenty.*”—ib.

(i) “ What's bred in the bane, will bide in the flesh.”—*Kelly's Scott. Prov.*

(k) “ Let sleeping dogs lie.”

(l) Vide Smith's *Gaelic Antiquities*.

(m) “ Ae man may lead a horse to the water, but four and twenty winna gar him drink.”—*Allan Ramsay's Scottish Prov.*

7. Bithidh dùil ri fear feachd, ach cha bhi dùil ri fear lic.
8. Buinigear buaidh le foighidinn.
9. Bean-tighe ghanntair, 's i 's luaith chailtear.
10. Buille 's gach aon chraoibh, 's gun chraobh ìdir a leagadh.
11. Bior a' d' ghorn na faisg; ri d' namhad t-easbhuidh na rùisg; rinn gearra-sgian ri t-fheol na eisd; bèisd nimh ri d' bheo na duisg.
12. Breac na linne, slàt na coille, 's fiadh na fireach; meirleadh nach do ghabh duine riamh nàir as. (n)
13. Builla gach aon fhir an ceann an fhir charraich.
14. Bàthaidh uisge teath teine.
15. Bòid a Bhaird ris a chaistail.
16. Bha rud-eigin a dh'uisg far am bath t' an gaman. (o)
17. Bithidh mìr a ghil' grunndail air gach mèis.
18. B'fhusa Eoghan a chuir air each.

---

(n) This pithy apothegm hath a powerful influence on the minds and *habits* of the Gaél even at this day; for they seem not to be aware, that the *spontaneous produce* of the spot is *as justly* individual property, as the spot itself.

(o) "There was ay some water where the stirk was drowned."—*Kelly's Scott. Prov.*

7. There is hope that a man may return from an expedition, but there is no hope that a man may return from the grave.
8. Reap conquest by patience. (p)
9. The housewife of scarcity [*i. e.* a destitute family] is soonest lost.
10. A stroke at every tree, but without felling any.
11. A sharp point in thy hand squeeze not; to thy enemy, thy wants bare not; when a dagger is presented to thy breast [flesh] hear not; a venomous reptile awake not.
12. A salmon from the pool, a wand from the wood, and a deer from the hill, are thefts which no man was ever ashamed to own.
13. The stroke of every man is on the scabbed man's scald head. (q)
14. Hot water will quench fire. (r)
15. The Bard's vow against the castle. (s)
16. There was [ay] some water where the stirk was drowned. (t)
17. The industrious lad's morsel is on every trencher.
18. It were easier to put Owen on horseback. (u)

(p) " *Patience is a plaster for all sores.*" — *Ray's Prov.*

(q) " *A scald head is soon broken.*" — *ib.*

(r) " *Foul water slokens fire.*" — *Kelly's Prov.*

(s) Because he durst not go near it.

(t) This is seemingly a literal translation of a lowland Scottish proverb.— *Vide Kelly's Prov.*

“ *Non est fumus absque igne.*” *Cognatus.*

“ *Nul feu sans fumee;*” — “ There is no fire without some smoke.”

(u) Alluding to Ewen Macniel of Barra.— *Vide additional Notes.*

19. Bha thu 'd'shlainte nuair chaidh do chòt' a dheanamh.
20. Bu mhaidh impidhe choilich ma shiol a thoirt do no cearcan.
21. Bi d' thosd 's bi d' chomadh.
22. Bu cheannach [daor] leam t-ubh air do ghloc.
23. B'è im a chuir do thigh àirich è.
24. Bithidh bean-mhuinter aig an fheannaig 'san fhoghar'. (x)
25. Bheir fòid a bhreith 'sa bhàis, duin' ait 's air eigin.
26. Beiridh caor dhubbh, uan geal.
27. Bu mhath 'n teachdaire thu shire 'n aoig.
28. Bu fhaide bhiodh donus air droch mhnaoi, na bhi 'ainse deanamh sin.
29. Beus na tuadh air am bithear 's è 'nithear.
30. Beannachd dhuit féin, is mallachd do d' oid'-ionn-suich.
31. Beathaich thusa mis' an diu, is beathaichidh mis' thus' a màireach.
32. Beath' Chonain a measg nan deamhanaibh.—  
" Ma 's olc dhomh, cha 'n fhearr dhaibh." (y)
33. Balach, is balgair' tighearna, dìthis nach bu choir leig leo.
34. Buail am balach air a charbad, is buail am balgair air an t-sròin.
35. Bithdh teine maith 'n sin nuair a ghabhas è.
36. Bu mhòr am beud do bheul binn a dhol gu bràch fo' thalamh. (z)

(x) Said of those who employ more servants than they require.

(y) Conan was one of Fingal's heroes, rash, turbulent, but brave. — *Vide Additional Notes.*

(z) Said in irony to those who sing ill.

19. You were in health when your coat was made. (a)
20. Well did the cock petition for corn to the hens.
21. Be silent and at your ease. (b)
22. Your egg was too dear of so much cackling. (c)
23. That were sending butter to the cow-keeper's.
24. The hooded-crow has her maid-servant in harvest.
25. The spot of a man's birth, and of his death, he is necessarily impelled to.
26. A black ewe may have a white lamb.
27. You would be a good messenger to send for death.
28. Mischief would possess a bad wife, longer than I would be a-doing it.
29. The behaviour [moral virtue] of the tenantry a man lives amongst, that should he adopt.
30. Blessing to thyself, but to thy tutor malediction.
31. To-day feed me, and to-morrow I'll feed thee.
32. Conan's life among the demons—" if bad they give, they get no better."
33. A lord's tyke, and conceited knave, are two that ought not to be spared.
34. Strike the knave upon the neck, and knock the tyke upon the nose.
35. That will be a good fire when it kindles.
36. 'Tis a pity thy tuneful mouth should ever be put under ground.

(a) Said to one whose coat seems too wide for him.

(b) "Keep your mouth shut, and your eyes open."—An easy and dignified silence is reckoned very becoming and manly among the Gaél, as it is considered a mark of stayedness and wisdom ;—but, "Silence may hide folly, as a vizard does an ill visage ; but then, 'tis but for a time." says an old pithy apophthegm.—Vide *Laconics* : Lond. printed in anno 1702.

(c) "If you will have the hen's egg, you must bear her cackling."—*Kelly's Scottish Prov.*

37. B' fhear a bhi sàmhach, no droch dhàن a ghabhail. (d)
38. B' e iasd an deamhan do n' mhuilin. (e)
39. Bithidh sonas an lorg na caitheadh.
40. Beiridh bean mac, ach 'sè Dia ni an t' oighre.
41. Bheir duine glic breith bliadhna, air neach ann 'n ùin aon o'che.
42. Bhuail iad a ceann air an amraidh. (f)
43. Biodh sonus aig an t-stroghaire, na'm faigheadh é mar a sgapadh é.
44. Beannachd nan suibhal a's nan imeachd ! 's é 'n diugh di h-aoin, cha chliunn iad sinne. (g)
45. Bu gheanach a cheud tè chuir a meur 'do bheul.
46. Bithidh cron duine cho mòr ri beinn, ma'n leur dha feine è.
47. Bathadh mòr aig oir-thir.
48. Bithidh na gabhair boghar san fhoghar.
49. Bo mhaol àm buaile choimhich.
50. Brisidh an teangaidh bhog an cneath.
51. Buail an doill man dubhaich, no, nar thilg an dall a phloc.
52. B'e sin am maim air muin an t-shaic.
53. B' fhearr suidh laimh ri fear chuthach, no fear lom nochdad.
54. Bithidh di h-aoin an aghaidh na seachain.
55. Bithidh an luareagan luatha 'na ualachan gille.
56. Bithidh t-osann dhearanach craiteach.

(d) " Little said is soon a-mended."

(e) i. e. To lend any thing to one who will not return it.

(f) Said of a maid-servant who seems to be well fed.

(g) Vide additional notes.

37. Better be silent, than be affronted.

38. The devil's loan to the mill.

39. Felicity follows the footsteps of the bountiful.

40. A wife may bear a son, but it is God makes him an heir.

41. A wise man will, in one night's decision, give a year's accomplishment.

42. They have struck her head against the ambrey.

43. Happy would the squanderer be, if he got as he squandered.

44. A blessing attend their departing and travelling ! this day is Friday, they will not hear us.

45. Greedy was she who first put her finger in thy mouth.

46. A man's fault will be huge as a mountain before he himself can perceive it.

47. Great destruction [wreck] near the land's border, *i. e.* sea-shore.

48. The goats are deaf in harvest. (*h*)

49. A hornless cow in a strange fold. (*i*)

50. A smooth tongue will blunt wrath. (*k*)

51. As the blind struck the tub ; or, as the blind threw his club.

52. That were the handful above the sackful.

53. Better to sit beside the madman, than the bare-naked [needy] man.

54. Friday is contrary to the week.

55. The boy grovelling in the ashes, may be an upish lad.

56. The last groan is grievous.

(*h*) While they nibble the ripe ear in harvest.

(*i*) " I was like a cow in an unco loan." — *Kelly's Prov.*

(*k*) " A soft answer turneth away wrath :

57. Biodh earalas meirlich agad air gach neach, acli na dean mearlach do neach idir..
58. Bithidh gach ni mar is àill Dia.
59. Bheirin cuid oidhche dha, ged bhithidh ceann fir fobh achlais.
60. Bàr an fhithich orra !
61. Bu dubh a dhiol.
62. Bha 'nuair ga' ruith.
63. Bheir na h-uile di-domhnuich seachdan leis.
64. Bha iasad a ghabhail, no a thoirt, riabh feadh an t'-saoghail. (*l*)
65. Bheireadh é sniosnach air eridh' na cloich.
66. B' olc an airidh ga'n deanadh aimsir thirim dol-aidh.
67. Bagair 's na buail.
68. Buille sa cheann, no dha san amhaich.
69. Bha là eil' ann.
70. Bu dual da sin.
71. B'fhear a leith 'n dè, no gu' leir an diu.
72. Bithidh dùil ri fear fairge, ach cha bhi dùil ri fear reilge.
  
73. Bithidh tu co fad gleusadh do phiol is a sheinn-eadh fear eile port. (*m*)
74. Bha 'n tighinn-saoghail aige.

(*l*) " He that goes *a borrowing* goes a sorrowing."—*Ray's Proverbs*.

" He that *borrowes* must pay again with shame or loss ;" ib.—*Ray's* comment on this is very striking, " Shame," says he, " if he returns not as much as he borrowed ; loss, if more ; and it is hard to cut the hair."

(*m*) " Another would play a spring ere you tune your pipes."—*Ray's Scottish Prov.*

" Ye're as lang a-tuning your pipes as ane wad play a spring."—*Allan Ramsay's Prov.*

57. Have the caution of a thief over every thing, but  
make a thief of no one whatever.

58. All things must be as God would have it. (n)

59. I would give him a night's fare, although he had  
a man's head under his arm-pit.

60. The raven's fate befall them ! (o)

61. Black was his end.

62. His hour was pursuing him.

63. Every Sunday will bring with it a week.

64. Borrowing and lending throughout the world was  
always.

65. It would move the heart of a stone.

66. It were pity dry-weather should do harm.

67. Threaten, but strike not.

68. One knock on the head, or two on the neck.

69. There was another day, *i. e.* I've seen another day.

70. That is hereditary to him, *i. e.* it runs in his veins.

71. Better the half yesterday, than the whole to-day.

72. There is hope of a mariner's return [from sea],  
but none of a man from the church-yard, *i. e.*  
the grave.

73. You're as long tuning your pipe as another would  
play a tune.

74. He had a *life-coming*, *i. e.* his hour was not come.

---

(n) "Whatever is, is best." *Pope*. "What God will, no frost  
can kill." —*Ray's Prov.*

(o) It is a popular belief among the Gaël, that the young  
raven kills the old one. The North American Indians deem it  
a duty to kill their parents.

---

————— "If e'er returns  
Thy much-lov'd mother from the desert wood,  
Cherish her age,—and when disease  
Preys on her languid limbs, then *kindly stab her*  
*With thine own hands*, nor suffer her to linger  
Like Christian cowards, in a life of pain." —*WHARTON*.

75. Bu dual do loagh an fheigh ruith a bhi aige.  
 76. Bithidh breith luath, lochdach.  
 77. Beiridh aìn beag tric air a mhòr ainmig. (p)  
 78. Bruidheann bheag, is fuaim dhorn.  
 79. Bithidh tu beò 'm bliadhna.  
 80. Bu tu chuir craicionn do thòin air t-aghaidh.  
 81. Bu gheur an cù bheiridh an t-earbul uaidhe.  
 82. Bithidh sant naonair, air aon mhnaoi gun sliochd.  
 83. Biadh grainich aig seana-chù.  
 84. Beir leat am bò do'n chaisteil, is biadh i dha tigh  
     do'n bhàthigh.  
 85. Beul a labh'ras, ach gniomh a dhearbas.  
 86. B'i sin an reul san oidhche dhoilleir.  
 87. B'e sin seangan toirt greim a gearran.  
 88. Biodh mionach an eisg aig ar n'eunaibh féin. (q)  
 89. Bhuail thu 'n tarrung [clo] air a cheann.  
 90. B'iad sin na smeuran-dubha san fhaoilteach.  
 91. B'è sin na gràdha luadha, 'sna fuatha tric.  
 92. Brigh gach cluich ga deire.  
 93. Bu dual dòchd an t-im a bhi air a bhlàthraig.  
 94. Bàthidh suilin ghabhar ag na mnaoibh glè fir  
     dhabh féin.  
 95. Bris mo chlaigean air thus, is a ris, cùir mo cho-  
     rag orm.

(p) e. g. The short quick step will overtake the slow long step, or stride.

(q) "Keep your ain fish-guts to your ain sea-maws."—ib.

75. The fawn's speed is hereditary.
76. A hasty decision may prove erroneous.
77. The frequent little [step] will overtake the infrequent large [stride].
78. Little talk, and sound of fists.
79. Thou wilt be living this year.
80. 'Tis you that have put on your face the skin of your posteriors.
81. Sharp would the dog be that could snatch his tail from him.
82. The barren wife hath nine-fold cupidity.
83. Food disgusting to an old dog.
84. Bring thy cow to the castle and they will feed her in the cow-house. (r)
85. The mouth speaks, but the deed proves.
86. That were a star in a dark night.
87. That were the emmet's bite bewailing.
88. The fish-guts to our own birds.
89. You hit the nail on the head. (s)
90. Those were the bramble-berries in the stormy month. (t)
91. Those were the rapid loves and frequent aversions.
92. The effect of each game is at the end.
93. 'Tis fit the scent of the butter should be on the butter-milk.
94. The wives have goats' eyes in keeping their husbands to themselves.
95. First crack my skull, then hurt my finger.

---

(r) "Drive a cow to the hall, and she'll run to the byre."—*Kelly's Scottish Proverbs.*

(s) "*Rem acu tetigisti.*"

(t) The two last weeks of January, and the two first weeks of February, are called the *Faoildeach*, or stormy month.

96. B'fhearr a bhi gun bhreith no bhi gun teag-  
asg. (u)
97. B'fhearr cumail a muigh na cuir a' mach.
98. B'fhearr gun tòiseach no sgur gun chriochnacha.
99. B'fhearr a bhi gun fhàine na fàine luachrach.
100. Bha lò eil' aig fear na braicha.

## C.

1. Cha 'n é na h uile la' bhios mòid aig Macantois-  
ich.
2. Cha 'n e na h-uile la theid Macnèil air each.
3. Cha'n e ceud sgèul an t-sagairt bu choir a chroid-  
sin:
4. Cha tig am bàs gun leisgeul.
5. Cha cheol do dhuin' a bhiron uil' aithris.
6. Cha toir muir no mon' a chuid o dhuine sonadh,  
's cha gheidh don' an t-allt.
7. Cha d' bhrios deadh urram ceann duine riamh.
8. Cha d' theid sabhal thair tigh, mar bi gaoth ro  
mhòr ann.
9. Cha'n fheudar a bhò' reic is a bain òl. (x)

(u) " Better be unborn than unbred." — *Ray's Prov.*

(x) " You cannot sell the cow, and sup the milk." — *Kelly's Scottish Prov.*

" I cannot eat my cake, and have my cake." — *Ray's Prov.*

96. Better be without being, than without instruction  
[or knowledge.]
97. Better keep out, than be put out.
98. Better not to begin, than to stop without finish-  
ing.
99. Better to be without a ring than wear a rush-  
ring.
100. The maltman hath seen another day. (y)

## C.

1. It is not every day that Mackintosh holds a  
court. (z)
2. It is not every day Macniel mounts his horse. (a)
3. It is not the priest's first narrative that ought to  
obtain belief. (b)
4. Death comes not excuseless.
5. It is not [commendable] melody for a man to re-  
cite all his grief.
6. Neither main nor mountain can deprive the pros-  
perous man of his means; but the bad man  
cannot hold [on his way to] the rivulet.
7. Due deference [civility] never broke a man's  
head.
8. The barn will not be blown over the house, un-  
less the wind be very violent.
9. The cow cannot be sold, and drink her milk  
[too].

---

(y) "As merry as the maltman."—*Kelly's Scott. Prov.*

(z) See additional notes.

(a) *Ibid.*

(b) "All is not *gospel* that comes out of his mouth."—*Ray's  
Prov.*

10. Cha chuirear gad air gealladh.
11. Cha robh duine riamh gun dà laeth.
12. Cha n'eil fealladh ann, is mo, no'n gealladh gun a cho-ghealladh.
13. Cha teid fiach air beul dùinte.
14. Chuiridh an teangaiddh snaim, nach fuasgail an fhiacail. (c)
15. Cha ghuilain soitheach ach a làn.
16. Cha'n ann leis a chèud bhuill' a thuitis a chraobh.
17. Cha d'èug duine saibhir riamh gun dilibich.
18. Cha robh caraid riamh aig duine bochd.
19. Cluinidh 'm bodhar fuaim an airgiod.
20. Cha'n fhearr sèud no luach.
21. Cha dean cridhe miosgach breug.
22. Co b'fhearr b'aithn' an cat a thoirt as a mhuigh no 'n fear a chuir ann i? (d)
23. Cha'n ann air chnothan falamh a tha sud uile.
24. Cha' d' fhuiling fuachd nach d' fhuair tèas.
25. Cha robh sgeulaiche nach robh breugach.
26. Cha tig a nuas an ni nach 'eil suas. (e)
27. Cha'n 'eil ann do shean amadan.

(c) " He hath tied a knot with his tongue, that he cannot untie with his teeth." Meaning matrimony.—*Ray's Prov.*

(d) " You served me as the wife did the cat, you coost me in the kirn, and syne harl'd me out o't."—*Ramsay's Scott. Prov.*  
" He that hides can find best."—ib.

(e) " It is ill to bring *butt*, that's no where *benn*."—*Kelly's Scottish Proverbs.*

10. You cannot put a withé upon a promise.
11. No man ever existed without having two days  
[i. e. alternate joy and sorrow.]
12. The false promise is felonious in the extreme.
13. A shut mouth incurs not debt [i. e. reprehension.]
14. The tongue may tie a knot, which the teeth cannot untie.
15. A vessel can hold no more than its complete measure.
16. It is not with the first stroke that the tree falls. (f)
17. The rich man dies not heirless. (g)
18. The destitute man was friendless ever.
19. The deaf will hear the clink of silver [money].
20. A jewel is not more precious than its value (h).
21. The inebriated heart will not lie (i).
22. Who best knows how to take the cat out of the churn, than he who put her in ?
23. *All that* was not for deaf nuts.
24. None ever endured cold, but obtained warmth.
25. There never was a tale-teller, who told not lies.
26. What is not *butt* cannot be brought *benn*.
27. No fool like an old fool. (k)

---

(f) " Little strokes fell great oaks."—ib.

(g) " *A i ricchi non mancano parenti.*" " The rich never want kindred." " Land was never lost for want of an heir."—*Ray's Prov.*

(h) " The value, sure, of any thing,  
Is as much money as 'twill bring."—*Butler's Hudibras.*

(i) " A fu' heart lied never."—*Kelly's Prov.* " *In vino veritas.*" " There is no deceit in a *brimmer*."—*Ray's Prov.*

(k) " No fool to the old fool."—*Ray's English Prov.*

28. Cha'n uailse duine no cheird.

29. Cha'n fhiach sagart gun chleirich.

30. Cha d' mheall è ach na dh'earbas.

31. Cha truath cù is marag ma amhaich.

32. Cuiridh an-beart as gu lom, do dhuine 's gun a chonn fo' cheil, is cuiridh beart eil è ann, ach a gabhail na h-ám féin.

33. Cha 'n'eil è pisearlach. [na phiscogaidhe ?]

34. Cha mhair an seannach rè sior ruidh.

35. Cha deach car do theaghair ma phreas. (l)

36. Cha'n 'eil ann ach na h-uil uan na's dubh na mhathair.

37. Cha tig an cota glas co math do na h-uile fear. (m)

38. Cha thainig ubh mòr riamh o'n dreathain-donn.

39. Cha dean mi dà chliamhain do m'aon inghinn.

40. Cha'n 'eil tuil air nach tig traogha [traigh.]

41. Cha dean tuirse ach truaghan, s cha'n fhaigh fear an lag meisneachadh bean ghlic gu la luan.

42. Cha ruig am beagan fault air cùl a chinn 's air clar na h-aoidin.

43. Cha b'uaill gun fheum è.

---

(l) Said of a man who seems in excellent health and condition.

(m) Our fifth James (the Prince of Rustics) is said to have assumed the "*howden-gray coat*" as his favourite disguise in his rural excursions, and in his amorous rambles.

28. No man is [ought to be] more gentle than his trade.  
 29. A priest is of no value without a clerk.  
 30. He deceived those only who confided in him.  
 31. The dog whose collar is *a pudding* is no object of pity.  
 32. One wareless act may undo a man, and a timely action may re-establish him.  
 33. He is no sorcerer. (*n*)  
 34. The fox cannot hold out long a continued chace.  
 35. Your tether has not got a twist round a bush.  
 36. There is [nothing] in it, but that every lamb is blacker than its dam.  
 37. It is not every man to whom the grey-coat is becoming.  
 38. The wren never laid a large egg. (*o*)  
 39. I make not two sons-in-law of one daughter's husband.\*  
 40. There is no tide of flood, without a tide of ebb. (*p*)  
 41. Sadness will but make a poor wretched creature; and a weak man will meet with no encouragement from a prudent woman.  
 42. The scant hair will not cover the back and front of the head.  
 43. That ostentation was not needless.

(*n*) "He's no conjurer."—*Ray's Prov.*

(*o*) "Never came a hearty f—t out of a wren's a—e." Spec—en when niggardly people give some insignificant gift."—*Kelly's Prov.*

(*p*) "A flow will have an ebb."—ib.

\* *Eædem filiæ duos generos parare.*

44. Cha ghruagaichibh g'a leir air am bi 'm fal féin. (q)
45. Cumaidh a mhuc a foil fhéin glan.
46. Co dhiubh air shrath no'n gleann 's ann as ceann a bhliodhear a bhò. (r)
47. Cha'n 'eil ach rabha' gun fhuasgail am bruada na h-oidhche.
48. Cnuasach uirceain, buain is ithe.
49. Cial a dh'fhadas teine, rian a chumas baile, ch mhair sliochd fir foilleadh, no iochd math chur na cloinne.
50. Cha da thaisg nach d'imir.
51. Cha robh dias fadadh teine nach do las eatorra.
52. Cha'n aithne dhuit dol air t-each gun dol thairis
53. Cha bhi dùthcas aig mnai no aig sagart.
54. Cha dean sinn' oran deth.
55. Cha d' chuir a ghual' ris, nach do chuir tuar thairis.
56. Cha dean bodach breug 's a chlann a 'stigh.
57. Cha toill iartas achmhasan.
58. Cha'n 'eil fios coid an lann a bhios san truail, gu an tarraigear è.

---

(q) " All is not gold that glitters, nor maidens that wear their hair."—*Kelly's* Prov.

To drop the *snood* (fillet), and cover the hair, was the token of either a married or unmarried mother.

(r) " It is by the head that the cow gives her milk."—*Kelly's* Scott. Prov.

" As the cow feeds, so she bleeds;" or, " The cow yields milk in proportion to her food."

44. All are not maidens who wear their own [uncovered] hair.

45. The sow will keep her own stye clean. (s)

46. Whether on strath or in glen, it is from her head the cow yields her flow of milk.

47. The dream of the night is but a warning unsolved. (t)

48. To pick and eat is the pig's delight.

49. Sense [skill] kindles a fire: order keeps a city: the treacherous man's offspring lasts not; nor is clemency shewn to his children.

50. None stored up, that used not. (u)

51. Two never kindled a fire, but it lit between them.

52. You know not how to mount your horse without overleaping him.

53. A birthright belongs not to a woman, nor to a priest.

54. We will not make a song of it.

55. He put not his shoulder to it, but to advantage.

56. A carle will not tell a falsehood in presence of his children.

57. Request merits no reproof.

58. The sword in its sheath is unknown, till drawn from the scabbard.

(s) "The tod (fox) keeps ay his ain hole clean."—*Ramay's Scott. Prov.*

(t) "Oft morning dreams presage approaching fate;  
And morning dreams, as poets tell, are true."—*Mich. Bruce.*

(u) "Keep a thing seven years and you will find use for it."—*Scott. Prov.*

59. Ceansaighidh na h-uile fear an droch bhean, ach  
am fear aig am bi' i.

60. Cha'n 'eil greim ri ghabhail a dh'uisg na de  
theine.

61. Cha bhi fuach air ualachan air fuarid an là. (x)

62. Cha b'ann mar fhuair Macrùsgail a mnaibh. (y)

63. Cha mhìst sgeul math airthis da uair.

64. Cha robh math na olc riam gun mhnai uime.

65. Cha'n 'eil mo theangai fo' d' chrios. (z)

66. Cha luaidh duine gu leas, na gu aimhleas.

67. Cha leig an leisg da deòin duin' air slighe chòir  
am feasd.

68. Cha lugha uchdaich no leathad.

69. Ceist bradaig air breugaig. (a)

70. Cha'n aithnich thu'n t-each breach, mur fhaic  
thu e.

71. Coid a b'àil leat fhaighinn ann nead an fhithich  
ach a fhitheach féin.

72. Cha'n fhad 'uat a chuir thu 'n athais.

73. Cha'n è goga nan ceann a nì 'n t-iomram.

74. Cha chuirin mo thuagh bheirneach ann do choile  
chrionaich.

(x) "Pride feels no cold."—*Ray's Prov.*

(y) This is an usual reply to an unreasonable request. Regarding Macrusgal, or Maxwell, see additional Notes.

(z) "You can say nothing of me that can make me hold my tongue."—*Kelly's Prov.*

(a) "Ask Jock thief gif I be a liar."

59. "Every man can guide an ill wife, but he who has her." (b)

60. Neither fire nor water can be grasped. (c)

61. The coxcomb feels no cold, how cold soever be the day.

62. It was not as Macrusgal got the women.

63. A good tale is not the worse of being twice told.

64. There was never good or evil without a woman concerned.

65. My tongue is not under your belt.

66. Man's speed is not faster to his good than to his ill.

67. Indolence will not assent to a man's pursuing a proper way ever.

68. An ascent is not less [shorter] than a descent. (d)

69. Question sly-boots, concerning tell-tale.

70. You cannot know a piebald horse, if you see him not.

71. What would you have in the raven's nest, but the raven itself.

72. You have removed the reproach from you—but not far.

73. It is not the nod of the head that rows [the boat].

74. I would not strike my notched hatchet into your withered brushwood.

(b) This seems a translation of the well-known proverb.—  
Vide *Kelly*.

"*Facile omnes, cum valemus, ægrotis consilia damus.*"

(c) "Fire and water are good servants, but bad masters."—  
*Ray's Scott. Prov.*

(d) "Up-hill is no longer than down-hill;" or, "As meikle up-with as down-with."—*Kelly's Scott. Prov.*

75. Cha sgal cù roimh chnaibh. (e)  
 76. Cia b'e an caoireach, 's mis an cneadhach.  
 77. Cha mho air è, no air sean each athair.  
 78. Cha lugha air Dia deireadh 'n la, no thoisich.  
 79. Co sgith dheth 's a bha 'n losgann riamh do na  
     cliath-chliathaidh. (f)  
 80. Cha dean corag mhilis im, no glàmhaiche càis.  
 81. Cuid an t-searraich de na chliath. (g)  
 82. Cha'n ionan togradh do dhuine, faighin mnà 's  
     treige ! (h)  
 83. Cha'n 'eil deathach an tigh na h-uisiag.  
 84. Ceannaich mar t-fhèum, is reic mar t-aillis.  
 85. Cha'n e cheannach a roinn è.  
 86. Cha leannan baothair i.  
 87. Chi dithis barrachd air aon fhear.  
 88. Cha'n 'eil a dh'uaill air an t-éididh, ach am fear  
     a dh'fhaodas a cheannach.  
 89. Cha robh thu riamh gun bhiadh 'sa mhuilinn.  
 90. Cha'n 'eil ann ach bò mhaol odhar, is bò odhar  
     maol.  
 91. Comhairle caraid gun a h-iarruidh, cha d'fhuair  
     i riamh meas bu choir dhi.  
 92. Cha saothair bò-laoigh, do shaoithair, no deagh  
     ghamhuin.  
 93. Cha robh thu anns an tigh' nuair chaidh ciall a  
     roinn.

(e) "A dog winna yowl if ye strike him with a bane."—  
*Kelly's Scott. Prov.*

(f) "Mony maisters, quoth the paddock, when ilka tine o'  
 the harrow took him a tid."—*Allan Ramsay's Scott. Prov.*

(g) The foal follows his dam while at work, but does nothing.

(h) "Mony a braw word at marriage making."

75. A dog yells not when hit with a bone.
76. Whoever is to blame, it is I who am hurt violently.
77. He regards him no more than an old horse does his sire.
78. The close of the day is not less [pleasing] to God, than its commencement.
79. As weary of it as the frog was ever of the harrow.
80. The luscious [licked] finger will never make butter, nor will the glutton make cheese.
81. The foal's share of the harrow [or hurdle].
82. How dissimilar the mode of wooing, and deserting a wife !
83. There is no smoke in a lark's house.
84. Buy [only] what you need ; but sell as you may.
85. He bought it not ; *i. e.* he inherits it.
86. She's no fool's choice. (*i*)
87. Two will observe better than one.
88. The vanity is not in the web [cloth] ; but in the man who buys it. (*k*)
89. You were never without your food in the mill. (*l*)
90. It is but a cow without horns that is dun ; and a dun cow without horns. (*m*)
91. A friend's counsel, unasked, is never regarded as it ought to be.
92. Your travail is not that of a cow in calf, nor a good yearling.
93. You were not within when [common] sense was distributed.

(*i*) " She's not to be made a song of."—*Kelly's Prov.*

(*k*) " It's not the grey coat makes the gentleman."—*Ray's Prov.*

(*l*) The poor hang up their meal-bags in the mill.

(*m*) *i. e.* Six of the one and half a dozen in the other—a distinction without a difference.

94. Cha'n fhiach duine gun neart, gun innleachd.

95. Cha' tuit caoran 'a cliabh falamh.

96. Co mhear ri ceann siamain re là gaoithe.

97. Cha sean dø m' shean, 's cha 'n òg do'm oig thu.

98. Cha'n fhacas riamh a mhuc gun deifir oirre.

99. Cha'n 'eil ri dheanamh air an dàm, ach an comhradh charamh gu caoin.

100. Cha tuig an sàthach an seang, 's mairg a bhiodh na thraig do bhroinn.

101. Cothram na Feine dhoibh.

102. Cha bhuicheach gach ro dhileas, 's mairg a dh'earbas aon dileas.

103. Cha ruig fuachd argoid, iomairt.

104. Cha bhi mian dithis air aon leister [bord].

105. Cha bhi nair air caol gortach.

106. Cha'n fhacas riamh meaghairn mhòr, nach robh na dheidh dubh-bhròn. (n)

107. Cha chroider fear fial gus an ruigear a chùl.

108. Cuidich fein leat, is cuidichidh Dia leat. (o)

109. Cha deanar leas caraid gun saothair.

---

(n) " Sadness and gladness succeed each other." " No joy without annoy."

*Extrema gaudii lucta occupat: et usque adeo nulla est sincera voluptas, sollicitumque lætis intervenit.*

(o) " Ogni un per se et Dio per tutti." " Every man for himself, and God for us all." — " The best meaning this will bear," says *Kelly*, is, " every man do his best endeavour, and leave the issue to God."

94. A man is of but little value who has neither strength nor invention.

95. A *peat canna' fa' frae an empty creel.*

96. As merry as a *straw-rape's* end in a windy day.

97. Of my *eld* thou art not; neither art thou of my young [relations].

98. The sow is never seen but in a flurry.

99. There is nothing to be done in poetry without polished expression.

100. The satiated [greedy eater] feels not for the starveling: woe to him who is the slave of his belly.

101. Be your's the Fingalian's match. (p)

102. The very near relation contents not: wretched is he who trusts to one kinsman only.

103. Gaming money will not catch cold.

104. The inclination [wish'd-for dish] of two persons may not be on the same table. (q)

105. The slender hungry [starveling] may not be shame-faced. (r)

106. Excessive joy was never seen, that was not succeeded by sorrow.

107. The bountiful man's exhaustion is not believed, till he has expended his last shilling [coin].

108. Assist thyself, and God will aid thee.

109. A friend's interest is not advanced without exertion.

(p) "Clean pith, and fair play."—*Kelly's Prov.*

(q) "Ae man's meat is another man's poison."—*Ramsay's Scott. Prov.*

(r) "Spare to speak, spare to speed."—*Ray's Prov.*  
"Lose nothing for asking."—ib.

110. Cha mhac an ait athair thu.

111. Caitheadh criontaig air cualaig.

112. Cleas gileadh nan cual, cual bheag, is tidhinn tric.

113. Cha d' chuir Fionn rìamh blàr gun chunahadh.

114. Cha daor am biadh, ma dheabhar e.

115. Cha ghille mar umhailt è.

116. Cha bheir goid air aithreachas.

117. Cha d' théid anam a mac bodaich le mùseag.

118. Cha tig fuachd gu h-earrach, cruaidh-chas, no droch ceannach.

119. Cha robh so rìamh gun mhàoidh ; 's fear a mhàoidh no ghibire.

120. Cha chinn barrag air cuid cait.

121. Cha'n 'eil agams ach osan gearr dheth ; ach tha truibhas fad aghads dheth.

122. Cha do chuir Dia riamh beul chum an t-saoghal, gun a chuid ma chomhair. (s)

123. Cagar na ban-ghrudair.

124. Chailleadh tu do chluasan mar bhiodh iad ceang-alt ruit.

125. Cum an fhèil air an latha.

126. Cha'n 'eil uail an aghaidh na tairbhe.

127. Cha luath a sguireas an tinn diot, no thoisichis an tachas ort.

128. Cha deanar beanas-tighe air na fraigheamh fal-amh. (t)

(s) " God never sent the mouth, but the meat with it. Spoken to those who grudge their having many children."—*Kelly's Prov.*

(t) " *Res angusta domi.*"—“ A toom pantry mak's a thrifless gudewife.”—*Kelly's Prov.*

110. A son in the stead of a father, thou art not.

111. The curmudgeon wastes [his wealth] upon a cinder-wench.

112. The coalman's trick,—little coal, and frequent coming.

113. Fingal never gave battle, without a reward.

114. Food is not dear, if it can be had for money.

115. He is not a disobedient man-servant.

116. Theft will not overtake repentance.

117. A carle's spirit will not be forced out of him by threatening.

118. Cold, hardship, and bad bargains, come not till spring.

119. This was not [given] without upbraiding;—better upbraid than refuse it.

120. Scum will not rise on the cat's share [of the milk.]

121. I have but short hose of [the web] but you have long trowsers of it.

122. God never sent a mouth to the world, without its portion of supply.

123. The ale-wife's whisper. (u)

124. You would lose your ears, were they not fixed to your head.

125. Keep the fair on the fair day. (x)

126. Vain glory flies not in the face of [pecuniary] advantage.

127. Sickness no sooner leaves you, than itching seizes you.

128. House-keeping cannot be furnished from empty shelves [walls.] (y)

(u) From *piano* will swell to *forte*!

(x) "Keep the feast till the feast-day."—*Ramsay's Prov.*

(y) "Bare walls make giddy housewives."—*Ray's Prov.*

129. Cnaidh mòr do dhuine gionaich.

130. Cha deach ceann fir math tighe riamh air an otrach.

131. Cha suaicheantas corr air cladach.

132. Cead na Caillich d'an laogh mhear.

133. Cha'n 'eil tuile feum ann gliocas an duine bhochd no palien am fàsach.

134. Cha'n 'eil di-cuimhne ann, is boich' no 'n di-chuimhne ghlèidhteach.

135. Cha'n 'eil airc ann gu airc na h-ainnis.

136. Cha chuir thusa toll, nach cuir mise tarag.

137. Cha'n e mhead a bhoidheachas, is cha'n e ghile ghràdhhaichis.

138. Cha tabhair duine rath air eigin, 's gheibhear e gun eigin dir.

139. Cha deanar buanach gun chall.

140. Cha ghlè an dall an rathad mòr.

141. Clach an ait uibh, is, corc an ionad cuinseoir.

142. Cha'n 'eil ann ach coimhmeas a gheoidh mhric is a mhathair.

143. Cha'n e sealbh na feadaalach a faodin.

144. Cha'n ionadh duiue dall a doll le h-ald no thair craig.

145. Cha'n 'eil do dhuine sonadh ach a bhreith, is bithidh duine dona na lom rith. (z)

146. Cha'n 'eil ann ach fear ri caomhna 'is fear ri caithe.

---

(z) " Give a man luck, and throw him into the sea." — *Ray's Prev.*

129. A large [rough] bone to a greedy man. (a)

130. The good landlord's head was never laid on a foul spot.

131. It is not remarkable to see the heron on the shore.

132. The *carlin's* leave to the frisky calf.

133. The poor man's wisdom is as useless, as a palace in a wilderness.

134. There is no forgetfulness so fair, as [to remember] to forget *savings*.

135. There is no distress, like that of the utterly destitute.

136. You cannot bore a hole, but I can put a nail into.

137. Bulk doth not beautify, nor does white make loveliness.

138. A man cannot compel prosperity, but he may happily obtain it without difficulty.

139. There is no profit without loss. (b)

140. The blind cannot keep the highway. (c)

141. A stone instead of an egg, and a knife in place of a poniard.

142. It is but the comparison of the speckled goslin and his dam.

143. The luck of a treasure consists not in the getting.

144. It is no marvel to see a blind man go down with the water, or fall over a crag.

145. For the fortunate man, it is enough to be born; but for the unfortunate he is ever bare [poor].

146. There is nothing in it but one man saving, and another squandering.

---

(a) " Give a greedy man a great bone."—*Kelly's Prov.*

(b) The converse is also true, " No great loss but some small profit;" as for instance, says *Ray*, " he whose sheep die of the rot, saves the skin and the wool."

(c) This is not literally true.

147. Cha teomadh ri Coibhi Druidh.

148. Cha d'fhuair Conan riamh dorn gun dorn a thoirt g'a cheann.

149. Cinnidh a chriantach, 's théid an ro-chriantachd a gholaidh.

150. Cha tig air a cholonn nac fhaodar fhuiling.

151. Cha d'dhuin doras nach fosgail doras d'a.

152. Cha bhi mo rùn' gam losga.

153. Cha bhi cuimhne air a mhath a bha, ach cuimh-neachar gu brath, a math a bhios.

154. Cairdeas Chonain ris na deonabh.

155. Clacha dubh an aghaidh sruithabh.

156. Cha'n fhaigh fear mabach mobh.

157. Cleachd' a ni teomadh.

158. Cordadh a reubas reachd. (d)

159. Ceilichidh seirc aineamh. (e)

160. Co-dhaltas gu cèud, is cairdeas gu fichid. (f)

161. Codholt nach dearbh ait, 's maирg a dh'àraich duine riamh. (g)

162. 'S caomh le fear a charaid, ach 's e smior a chrithe a chodholt. (h)

(d) "A bad agreement is better than a good lawstuit."—Vide *Manual of Wisdom*, p. 6.

(e) "Charity covereth a multitude of sins."

(f g h) These apophthegms allude to the strong connection between the foster-son and the family in which he may have been reared. This is finely exemplified by the learned author of "Waverly," in the characters Macivor and his foster-brother Calum Beg.

147. As dextrous as the arch Druid Covi. (i)

148. Conan never got a stroke without returning one.

149. The prudent will increase [store] but the over-prudent may decrease it. (k)

150. Nothing will befall the body, but what may be endured. (l)

151. No door ever shut, but another door [correspondent] opened.

152. My desire shall not inflame me.

153. The past benefit is out of mind ; the present good is only remembered.

154. The kindness of Conan to the demons ; *i. e.* "cuff for cuff," or "claw for claw." (m)

155. Black stones opposed to the stream. (n)

156. A lisper will not meet with respect.

157. Habit makes expertness. (o)

158. Agreement lacerates the law.

159. Charity conceals blemishes.

160. Fostering links a hundred : kindred connects twenty.

161. Wo to the man who ever reared a foster-son who proved not his relative state.

162. Affectionate [mild] to a man is a friend ; but a foster-brother is as the life-blood [marrow] of his heart.

(i) The Druids were the Magi of the ancient GAEL, as well as of the ancient Germans.—Vide *Toland's Hist. of the Druids*, new edit. by Huddleston of Lunan, 1814.

(k) "Penny wise and pound foolish."

(l) "The back is made meet for the burden."

(m) "Tit for tat, said the De'il to Death."

(n) "Striving against the stream." "Kicking against the pricks."

(o) "Usus promptos facit." "Practice makes perfect."

163. Cha bhi donas toirbhearta.

164. Chaillear na b' fhearr leam, 's cha b' fhearr beo è.

165. Cha chinn feur air an rathad mhòr ; no còineach  
air a chloich a bhithios g'a sior għluaise.

166. Cha chreid thu 'n t-aog 'gus am faiç thu 'n t-adh-  
lacadh (p)

167. Cha d'théid plàsd air bagairt.

168. Cha'n 'eil maith gun mħileadh.

169. Cha d'oil an sagart ach na bh'aige.

170. Cha bhi dàil air aran fuint', no air fodar buailt.

171. Cha d'tħainig eun glan riamh 'o neid a chlamh-  
ain.

172. Cha d'tħug leis an truail, nach d'fhuair leis a  
chlaidheamh.

173. Cha d'tħug sàr uach d'fhuailing sàr.

174. Cha'n 'eil deire ann n'as measa no siolmna  
choirc.

175. Cha'n iochd leam cneud mo leas mhathair.

176. Cha tabhair thu 'n aire gus an 'theid am bior  
'san t-suil.

177. Cha choir è neach sa bith air falbh le crithe  
goirt.

178. Cho chuimseach lamh ri Conloch.

179. Cha'n iad no ro chleirichd is fearr. (q)

(p) " You will not believe a man dead till you see his brains out."—Ray's Prov.

(q) " The greatest clerks are not the wisest men."—Ramsay's Scott. Prov.

163. The [penurious] wretched are never generous.

164. Lost [dead] is he whom I best loved; but I rather [wish] him not alive.

165. Grass grows not on the highway; neither will a stone continually removed collect moss. (r)

166. You will not believe the death, till you see the burial.

167. No plaster can be applied to a threat.

168. There is no good [purpose] that may not be marred.

169. The priest drank no more than he had.

170. When bread is baked, and straw is threshed, neither will be spared. (s)

171. A clean bird out of the kite's nest came never.

172. None gave with the scabbard that got not with the sword.

173. None ever harassed who did not suffer harass [in turn.]

174. There is no refuse worse, than the refuse of oats, [weak corn.]

175. I do not pity my stepmother's sigh.

176. You take no heed till the sharp point be into your eye.

177. He will send no one away with a sorrowful heart.

178. As unerring [in power] as the hand of Conloch.

179. They who are the very learned, are not the best.

---

(r) "There grows no grass at the market-cross."—*Kelly's Prov.*

"A rowin' stane gathers nae fog."—ib.

(s) Baken bread and brown ale will not bide lang."—ib.

180. Cha bhi luathas agus grinneas. (t)

181. Cha'n 'eil eadar an amadan 's an duine glic, ach tairgse mhaith ghabhail nar gheibh è i.

182. Cha'n ann do n'ghuin an gaire.

183. Cha tuig oig aimheart, 's cha tuig amadan aimh-leas.

184. Cha bhi ual gun dragh, a 's cha bhi sin dragh ris.

185. Cha'n 'eil eadar duin' is tuile fhaotain, ach na th'aig a chatheadh.

186. Cuir ceann na muic ri earr an uircean. (u)

187. Cha'n ionann iùl do dhithis, no shlighe do thruir.

188. Codalidh duin' air gach cneach, uch a chneach fein.

189. Claidheamh an laimh amadain, is slachdan an laimh oisich. (x)

190. Chuid nach eil air an t-slinneag, tha e air a cliathaich.

191. Codal a muilear is an t-uisge dol seach.

192. Cha'n ann an uch a mhathair a bha è.

193. Cha chuir e bhuinig air a bhrogan.

194. Cha cheil cearrbhach cearraich a dhìstean.

195. Cha'n olc a chreach as an gleithear a leath.

196. C'ait am bithidh na puirt, nach faidheadh na Clarsairin iad.

(t) "Good and quickly seldom meet."—*Ray's Prov.*

(u) Is this a mode of fattening porkers?

(x) "Wit without discretion, is a sword in the hands of a fool." "Never put a sword in a wud man's hand."—*Kelly's Prov.*

180. Speed and neatness are unsuitable.

181. There is no difference between the wise man and the foolish ; but to accept the good when it is proffered him.

182. The laugh is not excited by the sharp lancinating pain of a stitch.

183. A youth perceives not poverty ; nor does a fool discern misfortune.

184. Vanity is not without its trouble ; but we will not be troubled with it.

185. There is nothing between a man and more, but what he has to spend.

186. Set the sow's head to the pig's tail. (y)

187. A way is not alike to two [persons] ; nor is a road to three.

188. Every man will sleep upon every hurt, but his own wound.

189. A sword in the hand of a fool ; and a beetle [bludgeon] in the hand of a foolish giddy woman.

190. What is not upon the shoulders, is upon the sides.

191. The millers sleep, while the water runs by. (y)

192. It was not his mother's bosom he was in. (z)

193. It will not sole his shoes.

194. A dexterous gamester will not conceal his dice.

195. The foray [*creach*] is not so bad, from which the half is recovered.

196. Where would be the melodies the Harpers could not find ?

---

(y) " Bring the head of the sow to the tail of the grice."—*Kelly's Prov.*

(z) " In vain doth the mill clack, if the miller his hearing lack."—*Ray's Prov.*

(a) Said of one who has been rather roughly handled.

197. Cha dean cas laidir nach ith brù mhòr.

198. Cha dean aon smeorach samhra.

199. Cha d'thilg le' leath laimh, nach do thionail le dha laimh.

200. Ciòd is misd duin' a chreach', mar lughaid a phor e?

201. Chuir è bhàt air acar.

202. Cha d'fhàg è clach gun tionda.

203. Cho eolach 's a tha 'n ladar air a phoit.

204. Cha'n è mo charaid a ni m'aimheas.

205. Cleamhnas am fogasg is goisdeach am fad.

206. Cha d'rinn theab riamh sealg.

207. Ceisid an fhithich air an fhionaig.

208. Cha bhi braithreachas gu mnai na gu fearann.

209. Cha'n abair mi mo mhrair, ach ris, a' mhac a rugadh 'o m' mhathair.

210. Cha bhi seasamh aig droch bheart.

211. Cha d'théid an seannach na's faide na bheir a chasan e.

212. Cha'n 'eil beart an aghaidh na h-eigin. (b)

213. Cha'n fhiach sgeul gun urrain.

214. Cha toir a bhò do'n laogh ach na th'aice.

215. Cha bhrios mallachd cnaidh.

216. Cha lian beannachd bru. (c)

217. Cha d'fhuair neach riamh a thuarasdal, gus na choisin è, e. (d)

(b) Ἀνάγκη ἀδεις θεοὶ μάχονται. *Ingens telum necessitas.*

“No defence against a flail.” *La necessita non ha legge.*

“Necessity hath no law.”

(c) “The belly is not filled with fair words.”—*Ray's Prov.*

(d) The Lettish adage is very significant, “Ap-ehsta maise gruht pleniht,—Bread already eaten is hard to earn.” The Scottish saw is to the same purport, “Eaten bread is eith to pay.”—*Kelly's Prov.*

197. The strong foot will not find more than the big belly will devour.

198. One mavis will not make summer. (e)

199. None ever flung away with one hand, that did not collect with both.

200. What is a man the worse of the [*creach*] foray, if it lessens not the [seed] breed?

201. He has brought his boat to anchor.

202. He left not a stone unturned. (f)

203. As intimate as the pot and the ladle.

204. He is not my friend who does me harm.

205. *Affinity* at hand, and gossiping afar off.

206. *Almost* never killed the game. (g)

207. The raven's question to the hooded crow.

208. There is no co-partnership in [love] women, or in land. (h)

209. I will not call him my brother; but a son born of my mother.

210. There is no firmness in a bad action.

211. The fox will run no farther than his feet will carry him.

212. There is no guard [machine] against necessity.

213. A tale without an author is of no value.

214. The cow will not give to the calf—but what she has.

215. A curse breaks no bones.

216. A blessing fills not the belly.

217. No man ever gets his wages till he earns them.

(e) "One swallow makes not a spring."—*Una hirundo non facit ver.*

(f) "Leave no stone unturned."

(g) "Almost was never hanged." "Almost, and very nigh, save many a lie."

(h) *Amor et seignoria non vogliono compagnia.* Love and lordship like no fellowship.

218. Cinnidh mac o mhi-altram, ach cha chinn è o'n aog.

219. Cha d'ordaich Dia d'on duine bhochd an da latha cho olc.

220. Cha mheall an t-uisg a chroich. (i)

221. Cha d'shlaltair neach air a phiseach.

222. Cha choir muc sheasg àl.

223. Cha robh brù-mhor riamh na seis 'maith do neach eile.

224. Cha'n urah mi ulag ith'is an tein' a théid. (k)

225. Cosmhuil re mo sheana bhrògan, fir dhol a meas.

226. Cha'n fhacas air neach eile, nach bu choir dhuin' a ghabhail thugain fein.

227. Cha duine glic théid gu tric d'n bhail mhòr.

228. Cha choir an t-each glan a chuir thuige.

229. Cha'n 'eil an cuid 's an onair aca.

230. Cha d'théid ardan na'm ban fo'n uir. (l)

231. Cha mhist cuil ghlan a ramsachadh.

232. Cha d'rinn uisge glan riamh leann maith. (m)

233. Codal na'n con sa mhuilin 's na mhnaibh a criar-adh.

(i) "He can ha'd meal in his mouth and blaw."—*Ramsay's Scott. Prov.*

(k) "The Water will never warr the widdie."—ib.

(l) "Pride is so essential to women, that they will sometimes sacrifice their honour to enlarge their conquest."—*Vide Laconics*, printed 1702.

(m) The *equivoque* is quite apparent.

218. A son may recover [grow] from ill nursing; but cannot recover [escape] from death.

219. God ordained not that the poor man should prove two days alike bad.

220. The water cannot cheat the gibbet.

221. No one ever tramples on his good luck.

222. A barren sow is never good to a litter.

223. The big-belly [glutton] was never bountiful to others.

224. I cannot take a mouthful of meal and [at the same time] blow the fire. (n)

225. Like my old shoes—turning worse.

226. We see not what befalls another, but that which may [in turn] betide ourselves.

227. He is not a wise man who goes too often to the [laird's] mansion.

228. It is not meet to push the [clean] gentle horse (o).

229. They do not retain their honour and their fortune too.

230. Female pride can never be humbled in the dust.

231. A clean corner is not the worse of being twice searched.

232. *Clean water never made good ale.*

233. The dogs sleep in the mill when house-wives sift meal. (p)

(n) "A man cannot spin and reel at the same time."—Vide the *Manual of Wisdom*, p. 13.

(o) "A gentle horse should be sindle spur'd."—*Kelly's Scott. Prov.*

(p) "He sleeps as dogs do when wives bake, or when wives sift meal."—ib.

234. Cha'n e craadhach na atha sealltuim fuidh.  
 235. Cha'n 'eil dearbhas gun d'fheuchain.  
 236. Cha seasamh a bhreug ach air leath-chois.  
 237. Cum do chù re leagadh.  
 238. Cha lugha na foil no' na freicadain.  
 239. Chad' fhuair scathadh nach fhuiling naire. (q)  
 240. Cnuasachd na crainaig. (r)  
 241. Cha'n ann gun fhios c'ar son a ni 'n clamhan feid. (s)  
 242. Cuir innt', a's cuiridh 'n saoghal uimpe. (t)  
 243. Cho mhaith 's fhiach a meirleach a chroich.  
 244. Cha dubhairst Dia na thuirt thu.  
 245. Cha'n fhac thu bò d'chrobh féin an diu.  
 246. Cha'n 'eil e beag boidheach no mòr granda.  
 247. Cha ghleidh tu clach 'sa chladach.

(q) "The hedge-hog, in the winter, wraps itself up in a warm nest, made of moss, dried grass, and leaves; and sleeps out the rigours of the season. It is frequently found so completely enriched with herbage on all sides, that it resembles a ball of dried leaves."—Vide *Bewick's General History of Quadrupeds*.

(r) "Scorn comes commonly with skaith."—*Kelly's Proverbs*, § 27.

(s) "It was never for nothing the gled whistled."—*Kelly's Scottish Prov.*

(t) "The back and the belly holds bare and busy."—ib.  
 "The back will trust, but the belly will still be craving."

234. Looking [into] below, will never kiln-dry the corn.

235. There is no proof without trial. (u)

236. A lie standeth but on one leg. (x)

237. Keep your dog [on the leash] till the falling [of the deer.]

238. The treachery is not less than the watch [are numerous.]

239. They never met with loss who suffered not disgrace.

240. The hedge-hog's treasure.

241. It is not for he knows not what the gled whistles.

242. Give her food, and the world will put [raiment] on her.

243. As well as the thief deserves the gallows. (y)

244. God hath not said as thou hast.

245. Thou hast not seen a cow of thine own to-day. (z)

246. He is neither a pretty little [one] nor a huge lumpish [thing.]

247. You preserve not a stone on the sea-shore.

(u) "The proof of the pudding is in the eating."—*Ray's Prov.*

(x) There is a parallel saying among the Letts. "Melleem ihsas kahijas, drihs warr panakht, *i. e.* lies have short legs.—The English proverb has it, "A lie hath no legs."—Vide the *Manual of Wisdom*, p. 5.

(y) "As well worth as a thief is worth a rope."—*Ray's Prov.*

(z) Said to one who seems in dishabille, and rather out of humour.

248. Cath ceann an teallach. (a)

249. Cha d'fhuair suil ghionnach riamh cunnradh maith.

250. Cha robh bolg falamh riamh sàthach. (b)

251. Co chorragh re ubh air droll.

252. Cha d'thig o n'mhuic ach uircein.

253. Cha leig duine da dheoin a chòir-bhreith le duine beo 'sam bith.

254. Cha teich earb le faichin.

255. 'Chailleach an gabh thu 'n righ? Cha ghabh, 's nach gabh è mi.

256. Cha'n fhaidh tu so, ged be 'n rìgh braithir do mhathair.

257. Cha robh do chuid riamh air chall.

258. Cho gheal re sneach na h-aon oidhche.

259. Cha'n 'eil ach a leath-taobh ris.

260. Cno o uachdar a mhogail. (c)

261. Cha bhi' ath-sgeul air droch sgeul.

262. Cluinidh tu air a chluais is buidhre e.

263. Cha dean sinn cruit chuil deth.

264. Ceart na cleire r'a cheile.

265. Codal a chlàrsair, seach raighin gun fhaireach.

266. Cha chluinn è ni nach binn leis.

---

(a) The reply of the famous ancestor of the Errol family.—  
See additional Notes.

(b) Vide the Proverbs of Solomon.

(c) *Bithidh meas is fearr air a mheangan is airde,* The best fruit is on the highest branch.

248. The fire-side battle.  
 249. A covetous eye never got a good bargain.  
 250. A barren womb was never satisfied.  
 251. As tottering as an egg on a *kent* [stout rough walking-staff.]  
 252. From the sow there comes but a pig.  
 253. No man willingly parts with his birth-right to any man living.  
 254. A roe by being seen will not flee.  
 255. Auld carlin wilt t'u tak' the king? Nae, 'cause he winna tak' me.  
 256. This you would not get, although the king were your mother's brother.  
 257. Your share was never a-missing.  
 258. As white as the snow of one night.  
 259. He has but a half-side to it.  
 260. Take a nut from the upper branch.  
 261. Bad news bears not repetition.  
 262. You shall hear't in the deafest ear.  
 263. We will not make a crowt of it.  
 264. The clergy's right to each other.  
 265. The harper's sleep—seven quarters<sup>o</sup> of a year without interruption.  
 266. He hears not what is unpleasant to him. (*d*)

---

(*d*) "He is deaf on that side of the head."—*Kelly's Scott. Prov.*

"To coxcombs averse, yet most civilly steering,  
 When they judged without skill, he was still hard of hearing;  
 When they talked of their Raphaels, Corregios, and stuff,  
 He shifted his trumpet, and only took snuff."

*Goldsmith.*

267. Chaidh mi thar lus.

268. Cha'n 'eil doras gun laib, is cuid aig am bheil a dha. (e)

269. Cha tuit guidheachan air clach no air crann.

270. Cha'n fhaidhear an diu air ais an dè.

271. Chuir iad am *balgan suain* fo cheann. (f)

272. Cinnidh Scuit saor am fine,  
    Mar breug am faistine :  
    Far am faighear an lia-fail,  
    Dlige flaitheas do ghabhail. (g)

273. Cha d'thugadh i deirc do'n dall air muin a chrùb-aich.

274. Cha'n 'eil feil no faighidhir airnach faighir Maol-ruanaidh.

275. Cha d'théid è timchiol a phris leis.

276. Cha chreach è dùthaich.

277. Cha d'thig a' saoghach, ach an deoch a bhios ann.

278. Ciad a dh'iarradh tu air bò, ach gnòsd ?

279. Cha'n fhaighir maith gun dràgh.

280. Cha b'e 'n cù ma cnaibh è.

(e) " In Scotland," says *Ray*, " they have neither bellows, warming-pans, nor *houses of office*." This was prior to the reign of the Prince of Orange. The Dutch are cleanly to excess.

(f) Said of a profound sleeper.

(g) " The Druidical oracle is in verse," says *Toland*, " and in these original words,—

“ *Cioniodh scuit saor an fine,*  
“ *Man ba breag an Faisdine,*  
“ *Mar a bhfaighid an Lià-fail,*  
“ *Dlige flaitheas do ghabhail.*

“ Which may be read thus truly, but monkishly translated, in  
“ *Hector Boethius*,

267. I stepped over a weed.

268. There is no door without a dirtyplash, and some have two.

269. An imprecation will not fall on stick or stone.

270. Yesterday returns not to-day.

271. They have put the *sleep-bag* under his head. (i)

272. The family of the free Scots shall flourish, if the prediction prove not false, wherever the *fatal stone* is found, and shall take [possession] by the rights of heaven [*jure divino*].

273. She would not give alms to [even] the blind on the cripple's back.

274. There is neither market nor fair, but Maolruani will be there. (k)

275. He went not about the bush with it.

276. He will not plunder the country. (l)

277. There comes not from the cask but such liquor as it contains.

278. What would you expect from a cow, but her low?

279. Without trouble no good is obtained. (m)

280. He is no dog with regard to his bone.

“ *Ni fallat fatum, Scotti, quocunque locatum*

“ *Invenient lapidem hunc, regnare tenantur ibidem.*” — See

additional Notes.

(i) Said when a person is seized suddenly with sickness.

(k) *Maolruanaidh*, a name given to light-headed creatures who appear at fairs, wakes, and other rural sports, too frequently.

(l) Meaning that he will spend freely without running in debt.

(m) “ *Nul pain sans pein.*”

281. Ch'an fhuiling an onair clùd. (n)

282. Cha teich ach clàdhaire, 's cha 'n fhuirich ach seàpaire.

283. CUMADH an TRIUBHAIS.

Cromadh gun ghainne 'sa chaol; aon eanga deug san osan; seachd eang am beul a theach; is tearc neach do nach foghainn; air a chuma' gu dirich; agus a tri na gho-bhal.

284. Cluieh a chuilein ris a mhial-chù.

285. Cha d'ith na coin an aimsir.

286. Cridhe circ an gob na h-airc.

287. Co ùmhail re luch fo chasan a chait.

288. Cha'n iongna gangaid aigh a dhol an t-sliabh; ach is iongna ath-bhean tighe bhi gun chial.

289. Cha choisen balbhan earrasaid, is cha'n fhaidh amadan oidhreach.

290. Cha bhi Toiseach air Tirindidh, is cha bhi Tirindidh gun Toiseach.

291. Cha do threig Fion riamh caraid a laimh dheas.

292. Cha bhi 'm bochd sòghail, saibhir.

293. Cha'n 'eil cleith air an olc, ach gun a dheanamh.

294. Cha'n 'eil saoigh gun choimheas.

(n) "ON, excellent, noble, good; OIR, fit, proper: hence ONOIR, (*onair*) honour, respect.—Vide *O'Reilly's* Irish-English Dictionary.

The Gaël of Albyn, as well as the Gaël of Erin, are frequently asked if they have a Gaelic word for *honour*; and they give at once the proper one, namely, ONAIR. Be it remembered that

281. Honour will not suffer a clout [*i. e.* repair].  
 282. None but a craven will flee; and none but a sneaker will tarry.  
 283. The **SHAPE** of the **TROUSE**.  
 Two full nails to the small of the leg; eleven from the haunch to the heel; seven nails round the band; there are few to which it will not answer, well shaped all over; and three nails to the breech. (*o*)

284. The puppy's sport with the greyhound.  
 285. The dogs did not worry the wether.  
 286. A hen's heart in the mouth [beak] of misery.  
 287. As submissive as a mouse under the cat's paw.  
 288. It is no wonder to see a happy light-headed creature go astray [to the mountain]; but it is a wonder [to see] the mistress of a house devoid of reason.  
 289. The dumb one wins not a mantle; and a natural gets not an heritage. (*p*)  
 290. Tirini' will never be without a Mackintosh; nor shall there ever be a Mackintosh of Tirini! (*q*)  
 291. Fingal never forsook his right-hand friend.  
 292. The luxurious poor cannot be wealthy.  
 293. There is no concealment for crime, but—not to commit it.  
 294. There is no hero without compare.

---

the language of the **KELTS** (*Celts*) was Gaelic, and that the Romans amalgamated with the Keltic tribes. The inference is obvious. *Clout* is of Saxon origin.—Vide *Minsheu's Guide unto the Tongues*, Art. 2593.

(*o*) Perhaps some of these nails should be doubled.  
 (*p*) “Dumb folks get no land.”—*Ray's Prov.*  
 (*q*) See additional Notes.

295. Cnoic, is uisg', is Ailpeinich. (r)

296. Cha tig smuainte maidh a' crithidh salach.

297. Cho tric 's tha fiacail ann do cheann.

298. Cean mòr is casan caol airr droch gamhna.

299. Cha robh gaoth mòr riamh gun bheagan uisge.

300. Cruinnichadh fithich air am bi an cairbh.

301. Cha d'théid ni sam bith san dorn diunt.

302. Cha'n 'eil Saoi air nach luidh leon.

303. Cha'n fhuirich muir ri h-uallach.

304. Cha d'thug gaol luath, nach do thug fuath grad.

305. Cha do bhris fear riamh a bhogha, nach d'fheum  
fear eile 'n t-sreang.

306. Cha'n 'eil an ach an gad air an robh an t-iasg.

307. Cha robh coille riamh gun chrionach.

308. Cha dean minnein meann, 's cha dean guilan  
clann.

309. Cha'n fhaod an ciontach a bhi reachdach.

310. Cha bhudadhaich a meata.

311. Comhfurtach an duine dhona', duin' eile co dona'  
ris féin.

312. Cha mhair a bhreug ach air seal.

313. Cuir manadh math air do mhana', 's bithidh tu  
sonadh.

314. Cù 'n da fheidh, 's minic bha fhiadh air chall.

315. Cha'n è muilinn nach bleath, ach an t-uisg nach  
ruith.

316. Cha'n iongna an clamhan a dh'fhalbh le aon eun  
circe do lioneadh.

317. Cha'n fhacas a leithid o na bha slat am chota.

295. Hillocks, and waters, and Clan Alpine.

296. Good thoughts come not from an unclean heart.

297. As oft as there are teeth in your head.

298. A bad yearling hath a large head and small shanks.

299. There never was a high wind without some rain. (s)

300. Where the carcase is, there the ravens will collect together.

301. Nothing can get into a close fist.

302. There is no hero exempt from a wound.

303. The main will not await the vain.

304. Speedy aversion succeeds hasty love.

305. No man ever broke his bow, but another found use for the string.

306. It is but the wither on which the fish were hung.

307. There never was a forest without dry brushwood.

308. A young [yearling] kid will not beget a kid; nor will a boy beget children.

309. The guilty ought not to be litigious.

310. The timid are never victorious.

311. It is comfort to a wicked man [to meet with] a man wicked as himself.

312. A lie will last but a [brief] space of time.

313. Put a good construction [omen] on thy lot, and thou shalt be happy.

314. It happens oft to the *two-deer-stag-hound*, that a deer is a-missing.

315. It is not that the mill will not grind, but—that the water will not run.

316. It is no marvel the kite's flying away with one chick as a cropful.

317. The like has not been seen since a yard [of cloth] made my coat.

(s) Does this allude to Xantippe's treatment of Socrates?

318. Cluinidh 'n dùbhuich is cù Rob a cheird è.

319. Cha' nigh na tha dh'uisg 's a mhuir ur cairdeas.

320. Car an aghaidh cuir. (t)

321. Cha'n 'eil eun 'sa choille nach eil am foil na banntraich.

322. Cha tig a chaith-chriona ach do shiol nam bod-ach.

323. Cha'n fhacar fear-foighe riamh gun tombac. (u)

324. Cinnidh Clann Fhearchair gus an deiche line.

325. Car tuathal t-aimh-leas.

326. Ceann mòr air duine glic, is ceann circ air amadan.

327. Cha mhillear maith ri h-olc dhiudh.

328. Cha toir an donas an car asda.

329. Chuir thu ceann gràineil air ma dhere.

330. Chuir è chrobh air àireachas.

331. Cha dean thugain cèum, is cha do chailear theab.

(t) "Diamond cut diamond."

(u) *Fear-foighe*.—"Foighe, a voluntary contribution given to such of the decent poor as are ashamed to beg."—*O'Reilly's Dictionary*. Wherefore, *fear-foighe* may with propriety be called a *gentle beggar*. The present editor of this little work has repeatedly observed this practice still existing in Brae-lochaber. It may be of Irish origin, as many of the descendants of Alister MacColla's [M'Donald] followers, who came over with him from Ireland, and fought in the great Montrose's battles, have inherited, as it were, small possessions under the Keppoch family, on the lands of the Duke of Gordon and Macintosh of Macintosh. "Thigging, says Kelly, is something less than begging:" hence it should seem, that gentle beggars were at one time rise

318. All the country will hear of it, and Rob the Tinker's dog too.

319. All the water in the sea cannot wash [obliterate] our friendship.

320. Twist against twist.

321. There is not a bird in the wood that is not a while a widow.

322. The *dwindling-evil* becomes but the race of the rustics, [*i. e.* "the sons of little men."]

323. A *gentle-beggar* was never seen without tobacco.

324. The Clan Farquhar will flourish till the tenth generation. (*x*)

325. The left-about turn is unlucky. (*y*)

326. A wise man is large-headed, and a fool is hen-headed, [*i. e.* small headed.] (*z*)

327. Spoil not the good in amending the bad of them.

328. The mischief [devil] will not outwit you.

329. You have finished it vilely at last.

330. He has sent the kine to the grazing.

331. " *A-coming*" will not advance a step, nor is " *almost*" a-missing.

---

among the lowland Scots, as well as among the Scottish and Irish Gaël.

(*x*) Alluding to the traditional history of the Chief of the Farquharsons.

See additional Notes.

(*y*) See *Martin's Western Isles*, and *Skeffer's Account of Lapland*.

(*z*) This has been observed in all countries, and in all ages; and has lately been revived, with great force of reason and felicity of illustration, by the learned and ingenious Doctors Gall and Spurzheim, and worked up into a very plausible system. *Cui bono?*

332. Cha'n iogna bola' nan scadan a bhi do an t-soith-each 's am bi iad.

333. Cha lugha ceann' na mugh 'teach cèille.

334. Cha cheil è ni a chi, no chluineas è.

335. Cha robh bàs fir gun gràs fir.

336. Cho laidir re Cuchullin. (a)

337. Cha'n 'eil eadar an t-amadan is an duinc glic, ach ga 'n ceil an duine glic a rùin, agus ga 'n innis an t-amadan è.

338. Cha do chuir a bhun ris nach do chinnich leis.

339. Cha racha tu co deis air mo ghnothachsa.

340. Cha luidh na siantaibh anns na speuraibh.

341. Crion-fhàs cuirp, mòr-fhàs fùilt. (b)

342. Cha reic è chearc san latha fhluich.

343. Cha'n 'eil rath rì thoirt a dh'aindheon.

344. Cha stad na traithan, is cha'n 'eil badh aig seol-mara.

345. Cha b'è n clò ciar nach b' fhiach fhùcadh. (c)

346. Caora luideageach theid s'an dris, faga' i h-olainn san dos.

347. Cha sgeul rùin, is triur ga chluintin [fhaotin].

(a) *Tenax propositi vir. Fidens brachiis.*

(b) It appears to be a law in the animal economy, that in cases of stinted growth of the human species, the hair (being exuberant,) is in proportion exuberant in its growth. Hence the adage is literally true, as well as metaphorically so.

(c) This alludes to the change of cloth, as well as dress, when the Gaél were deprived of their arms and tartans, after the failure of Prince Charles Edward to restore James, his exiled father, to the British throne.

332. No wonder that the cask smells of the herrings in which they are.

333. Minds are not less mutable, than heads are many in number. (d)

334. He conceals not either what he hears or sees.

335. One man's [ill] fate is another man's [good] fortune.

336. As strong as Cuchullin. (e)

337. Between the fool and the man of discretion there is but this difference, the one reveals, and the other conceals his intention.

338. He rooted [planted] nought but what flourished with him.

339. You would not go so deftly on my errand.

340. The storms repose not in the skies. (f)

341. Small growth of body, great growth of hair.

342. He will not sell his hen on a rainy day. (g)

343. Prosperity is not to be obtained by force.

344. The ebbs stay not, and the tides have no haven. (h)

345. It is not the dark-brown home-made cloth that is unworthy of fulling.

346. The tattered sheep that is entangled in the bramble leaves her wool in the bush.

347. Secret news is no longer such when committed to three [persons].

---

(d) " So many heads, so many wits, nay, nay ;  
We see many heads, and no wits some say."

*Heywood's Epigr. on Prov.*

(e) One of Ossian's heroes.

(f) *Ne caldo, ne gelo resta mai in cielo.*

(g) " He'll no sell his hen on a rainy day." — *Ramsay's Scott. Prov.*

(h) " Time and tide tarry for no man." — *Ray's Prov.*

348. Cha'n è faighail na feedail is measa, ach call an déigh a faighinn.

349. Clach eadar thu 's do bhroge.

350. Cha'n fhiosreach mur feoraich.

351. Cha'n è 'm bord theirig dhuit; ach am beagan fearainn.

352. Cha dean aon ghoulan-gaoidhe Samhra. (i)

353. Cha 'd'fuair droch bhuanach riamh deadh chorran. (k)

354. Cha'n 'eil gach iuchair 'san tir crochta ri aon chris. (l)

355. Cha dean am balbh breug. (m)

356. Cha bu choir dha codal san fhuach am fear air am bi eagal na cuisegean.

357. Cha diol toilleach fiach.

358. Cha leir dhuit a choill' leis na craobhan.

359. Cha dlighe do pheighin fois.

360. Cha'n uaisle mac Ri na chuideachd.

361. Cha'n è rogha na muc a gheibh, fear-na-faoighe.

362. Cha'n fhaigh cù gortach cnaigh.

363. Cha'n è n tochra mòr a ni 'n tiomna' beartach.

364. Cearc a dol a dh'iarraidh geoidh.

365. Cha d'thug thu do lòng fein gu tir fathasd.

366. Cha diuld peann breug.

367. Cha tig as a phoit ach an toit a bhios innte.

368. Cha tuigear fèum an tobair gus an traogh è.

(i) *Una hirundo non facet ver.*

(k) "An ill shearer never got a good hook."—*Kelly's Scott. Prov.*

*Proba est materia, si probam adhibeas artificem.*

(l) "All the keys of the world hang not at your belt."—*Kelly's Scott. Prov.*

(m) "Dumbie winna lie."—*Ramsay's Scott. Prov.*

348. It is not the obtaining of cattle that is worst, but their loss after having been once obtained.

349. A stone in your shoe.

350. Unless you enquire you will not be informed.

351. It was not your board, but your little land that is spent.

352. One swallow makes not summer.

353. A bad reaper never got a good sickle.

354. Every key in the country hangs not at one belt.

355. The dumb tell not a lie.

356. The man who is afraid of straws, ought not to sleep in the cold.

357. Willingness will not pay debt. (n)

358. You cannot see the wood for the trees.

359. The *penny's* right is not *rest*.

360. A king's son is not more noble than his peers.

361. It is not the pick of the swine that the gentle beggar gets.

362. A hungry dog gets no bone. (o)

363. It is not the large dowry that makes the rich testament.

364. A hen going in quest of geese. (p)

365. You have not brought your own ship to land yet.

366. The pen will not refuse [to write] a lie.

367. There ascends not from the [boiling] pot but the vapour it contains.

368. We know not the need of the well till it ceases to spring.

(n) "Sorrow will pay no debt."—*Ray's Prov.*

'Ευδαιμόνιος μηδέν οφείλων. *Happy is he who owes nothing.*

(o) "A good dog deserves a good bone."—*Ray's Prov.*

(p) "The hen egg goes to the haa, to bring the goose egg awa."—"Spoken," observes *Kelly*, "when poor people give small gifts, to be doubly repaid."

369. Cha d'thug thu ribeag as fheusaig.

370. Cha chuimhnuigh fear d'ithach a chù, gus am bi bhrù làn.

371. Cha chat mi féin nach aithnich blàthach.

372. Cha'n fhearr an t-saill a labha' na tabhairt do na coin.

373. Cha'n i bhò is aird gèum is mò bainne.

374. Cha'n fhuiling am brochd na 'sloc ach è féin.

375. Cha'n 'eil ach gad, na ghaineamh ann.

376. Cadal na caorach san dris.

377. Cha'n fhiach duine na aonar.

378. Cailte bò buachaile.

379. Cha b'ionann O'Brian is na gaëll.

380. Cha b'è sin deoch mhor do dhroch cheannach.

381. Cha choir do dhuine ghràdh is aithnè chuir a dh'aon taobh.

382. Cha do bhuidhinn thu air na cairtibh, nach do chaill thu air na dìsnean.

383. Ceilidh gràth gràin.

384. Caladh seangain air crios.

385. Cumaìdh an gearr-phoc urrad ris a chorr-phoc.

386. Cha sgain mathair leinibh. (p)

387. Cha sgaoiltear tigh an arain.

388. Cha chaochail dubh a dhath. (q)

389. Cha'n fhaod duine fas beartach mur leig a bhean leis. (r)

---

(p) The converse is also true, "*Bairn's mother bursts never.*" Because, says Kelly, she will keep meat out of her own mouth to put into theirs.

(q) "Can the Ethiopian change his colour," &c.

(r) "A man that would thrive must ask his wife's leave."—*Kelly's Scott. Prov.*

369. You did not take a hair of his beard.

370. The eater, till he fills his belly, minds not his dog.

371. I am not a cat that would not know butter-milk.

372. It is not better to allow fat to rot than give it to the dogs.

373. It is not the cow whose low is the loudest that gives the most milk.

374. The badger will not suffer any but himself to be in his hole.

375. It is but a sprout or a wither.

376. The sheep's sleep in the bramble, [*i. e.* death.]

377. A lonely man is of no value.

378. A herdman's strayed cow.

379. O'Brian and the Gael were not alike.

380. It was not a full draught of a bad purchase.

381. A man ought not to place his love and store on one side.

382. You win not at the cards but what you lose at the dice.

383. Love conceals loathing.

384. The pismire's harbour on a baldrick.

385. The short bag will hold as much as the odd bag.

386. A mother will not burst her own infant.

387. A house [full] of bread disperses not. (s)

388. Black will not change its colour.

389. A man may not become rich, unless his wife allows him.

---

(s) "A bread-house skail'd never." "Bread, says *Kelly*, in his comment on this proverb, "is the staff of life, and while people have that, they need not give over house-keeping. Spoken when we have bread, and perhaps want something finer."

390. Cha bhi each iasachd a chaoidh sgìdh. (*t*)  
 391. Cha bhi aon duine crionna a measg mile amadan.

392. Chi duin' acrach fad 'uaithe.  
 393. Cualach mhic a leisg.  
 394. Cha'n fhaight tu so ni's mo no'n t-iarn a ghearr d'imleag.  
 395. Cumhachd do charaid agus tràillealachd do namhaid a dhùcha'. (*u*)  
 396. CLANNA NAN GAEEL, an guaillin a cheile !

## D.

1. D'iongam fear ma dh'fhuireas mi, agus fuligeam teiche.
2. Dh'aithnich mi gar meann a bheireadh a ghá-bhar.
3. Dà thrian buidheann baranda.
4. Dleasnas an arm urram.
5. Dhuraige tu mo luath le uisge.
6. Dithis a chuir cuideachd agus am buala t'a cheile.
7. Deire nan seachd satharn ort !

---

(*t*) "A hired horse tired never." Because, says Kelly, the rider will so ply the spurs that he must go on.

(*u*) "We believe," says the learned Editor of *Burt's Letters*, "the Highlands of Scotland to be the only country in Europe where the very name slavery is unknown, and where the very lowest retainer of a feudal baron enjoyed, in his place, the

390. A borrowed horse never tires.

391. You will not see a dwarf amongst a thousand naturals. (v)

392. A hungry man will discern at a great distance.

393. The cattle-tending of the sluggard.

394. You see not this more than you see the iron that cut your navel-string.

395. Might to the friend, and thraldom to the foe of his country.

396. THE CLANS OF THE GAEL, shoulder to shoulder ! (x)

## D.

1. If I stay I'll prove a staunch man, and [nevertheless] suffer me to flee.
2. I foresaw what the goat should drop would be but a kid.
3. Two-thirds of a company give warrant.
4. Military duty is honourable.
5. My ashes you would attempt to fling on the water.
6. To put two together, and strike them against each other.
7. The fag-end of seven Saturdays befall you !

importance of a member of the community to which he belonged."—Vide *Jamieson's Introduction to Burt's Letters*, p. vii.

(v) This is a curious fact observable in the animal economy, yet inscrutable,—seemingly so at least, in our present state of knowledge.

(x) This is a favourite health among the Gaél, when called on for a toast.

8. Dean do ghearin re fear gun iochd, is deir è,  
“ Tha thu bochd !”
9. Dheanadh tu teaghair do roiniaig.
10. Dubhairt clag Scain, an rud nach buin duit na  
buinda.
11. Dean do gharadh far an d'rinn thu-t-fhuarach.
12. Dean na's tige leat, is chi thu na's ait leat.
13. Duine gu h-aois, is bean gu bàs.
14. “ Deanadh sin è,” ma'n dubhart an cù ma na  
chè. (y)
15. Dean fanaoid air do shean a bhrogan.
16. Dleasaidh foighidhinn furtachd,—agus—tuig thus'  
mise.
17. Dean do shèanadh o'n Diobhal is o chlann an  
Tighearna. (z)
18. Diu na comhairle g'a toirt far nach gabhar i.
19. Dheanadh e rud-eigin do dh'aon fhear, ach 's  
beag a chuid dithis é, mar a thuirt Alastair  
am flath ma'n t-saoghal.
20. Dean cnuasach san t-samhra ni 'n geamhra chuir  
seachad.
21. Deoch-an dorais.
22. Deir gach fear, ochòin ! è féin.
23. Dean math air deadh dhuine, 's biodh deadh  
dhuine g'a rèir: dean math air neò-dhuine is  
bithidh neò-dhuine dha féin.

---

(y) The dog being desired by his mistress to lick cream, asked, Why? because it is spilt, replied his mistress—“ that would do it,” said the dog.

(z) “ *Sain* [bless] yourself from the de'il and the laird's bairns.—A caution,” observes *Kelly*, “ of poor people to their children, how they meddle with their superiors; for, if they hurt

8. Complain to a man void of pity, and he will say,  
—“ thou art poor !”—
9. Of a hair you would make a teather.
10. What meddles not with thee, meddle thou not  
with it ; quoth the Bell of Scone.
11. Where you waxed cold, there warm yourself.
12. Do what goes well with thee, and thou wilt see  
what is pleasant to thee.
13. A man to old age ; and a woman till death.
14. “ That would do it,” as the dog said of the  
cream.
15. Make game of your old shoes.
16. Patience tried deserves comfort ;—and—you un-  
derstand me.
17. “ *Sain thyself frae the de'il and the laird's bairns.*”
18. The worst sort of advice, is that given, when not  
taken.
19. It would be something to one man ; but for two,  
it is but a small portion ; as Alexander [the  
Great] said of the world.
20. Treasure up in summer what will serve for win-  
ter.
21. The door-drink, [or parting-glass.] (a)
22. Each man will say—“ ah me !”—for himself.
23. Do good to a good man, and he will accordingly  
return it : do good to a bad man, and he will  
do for himself.

---

he laird's bairns, they will be sure to be *punished* ; but if hurt  
by them, they will get *no right*.”

(a) The stirrup-draught, or farewell-cup, is truly “ a cup of  
kindness.”

24. Deasail air gach ni. (b)
25. Dheanadh tu caonnag re do dha lurgain.
26. Dean math an aghaidh 'n uilc.
27. Deanàth ath is muilin deth. (c)
28. Dh'ithe na caoraich an cuid troimh.
29. Deire mo sgeòil mo sguitse' dol thugam air mo dhruim.
30. Dalta chinn charraich nach fulaing fuachd no teas.
31. Dàn' athbhualt.
32. Dalt arain eorna mhicphilip a dol am feathas 'sam feathas.
33. Druidi gach eun re ealtain.
34. Deoch mhòr do Bhrian 's b'è sin a mhian.
35. Dona' umaidh 's donadh aige !
36. Deireadh an latha 's maith na h-eolaich.
37. Darn' mnai a chlarsair.

## E.

1. Eisd re gaodh nam beann gus an traogh na h-uisgeacha.

---

(b) The *Deasail*, now only observed in passing the cup, was one of the Scandinavian rites, as well as it was one prevalent among the ancient Gaël ; nay, it may be traced throughout most nations of the habitable globe.

(c) " Mak' a kirk and a mill of it." The meadow and the mill were ever to be found near the kirk. Churchmen were ever provident.

24. The sun's course in every thing.  
 25. You would fight with your shanks.  
 26. Return good for evil.  
 27. Make a kiln and a mill of it.  
 28. The sheep might eat their meat through it. (d)  
 29. The end of my story, is, a threshing to me on the back.  
 30. A scald-headed foster-child that will neither endure heat nor cold .(e)  
 31. A bold strike-again ; *i. e.* a bully.  
 32. MacGillip's oat-cake foster-child, growing better and better. (f)  
 33. Each bird will unite with its own covey. (g)  
 34. A great drink to Brian—that is his desire.  
 35. Evil upon him, and may ill befall him ! (h)  
 36. At the close of the day the expert are good [useful.]  
 37. The harper's second wife. (i)

## E.

1. Listen to the winds of the mountains till the waters abate.

(d) Said of thinly wove cloth.

(ef) Applicable to a debile and to a stout thriving foster-child.

(g) "Birds of a feather flock together."

"Ομοιοι ομοιω φίλοι. *Simile appetit simile.* Like will to like, &c. &c.

(h) This is another of those uncharitable wishes that disgrace humanity.

(i) The harper's *second wife*, is generally the best natured of the two, namely, his harp.

2. Eafacach [taitneach] a muigh, is brèineach :  
steach.
3. Earpsa a chlaidheamh brist.
4. Eadar an t-sùth 's an t-slat.
5. Eadar lambh is toabh [dh'fhalbh e.]
6. Eadar am feur 's am fodar.
7. Eadar am bogha 's an t-sreing.
8. Eadar an long nodha 's an sean rutha.
9. Ealaidh gun rath.
10. Eug is imrich a chlaoideas tigheadas.
11. Eadar leoir is eadaras
12. Eoin a chuir na choille.
13. Earrag chèilidh.
14. Eadar na sruthaibh.
15. Earach fad an deigh chàisg.
16. Eansaich dod' shean-mhathair brochan a dhean-  
amh. (k)

## F.

1. Feudaidh sin crois a choir 'son toire ; croisan  
tuire, crois an sguire.
2. Farnach ionmhuin duine 's ann is thus' eignach'.
3. Fear urrad rium, ag iarruidh fuighall orm.
4. Faothacha gille ghobhain, o na uird gus na builg.
5. Far nach bì ni, caillidh 'n righ a choir.

(k) Many of the saws under the letter E are obviously such as often occur in the course of conversation, in order to give it pith, or to clinch some sentence with a metaphorical expression. But this may be said of most proverbs.

2. Pleasant abroad, and surly at home.
3. Trusting to a broken sword.
4. Between the sap and the wand.
5. It went between the hand and the side.
6. Between the grass and the fodder.
7. Between the bow and the string.
8. Between the new ship and the old headland.
9. Merriment without good luck [*i.e.* unlucky mirth.]
10. Death, and frequent removal, destroy husbandry.
11. Between the two. (*n*)
12. Birds sent to the wood.
13. A gossiping stroke. (*o*)
14. Between the streams.
15. A Spring protracted long after Easter.
16. Learn thy grandmother how to make *brochan* [gruel.] (*p*)

## F.

1. We may strike a hack in the post. Nay, 'tis unlucky, replies the guest.
2. Where a man is least beloved, he is easiest overthrown.
3. The man equal to me in wealth requesting a dole [fragment] from me.
4. The *repose* of the smith's lad, from the hammer to the bellows.
5. Where nothing is, the king must lose his right. (*q*)

(*n*) Or, between enough and nothing.

(*o*) Said of one who has been hurt on a visit.

(*p*) "Tell your auld glee'd giddim that."—*Kelly*.

(*q*) "Where there is naething the king tines his right."—

6. Fear falamh 's è gun ni, suidh' è fada sios o chach ;  
air mhead a bheus g'a 'm b'i na chorp, is iomad  
lochd a gheibher dha. (r)
7. Fear an ime mhòir, is è is binne glòir.
8. Faodaith duine chuid ithe gun a chluasan a sha-  
lachadh.
9. Farraididh na h-uile fear co rinn e, ach cha'n  
fharraid iad cia fad a bha iad ris.
- + 10. Fhuair è car troimh an deathaich. (s)
11. Fad o'n t-suil, fad o n' chridhe. (t)
12. Feuch an laogh blar buidh dhomh, is na feuch a  
chuid domh. (u)
13. Feasgar dh'ai'nichear na fir.
14. Farraid duin'a ghalar.
15. Fanntinn do ghaoth 'n ear, leannan an t-sealgair.
16. Fàgadh tu è mar ga'm fàgadh bò buachar.
17. Fear na foille 'n iochdar.
18. Farmad a ni treabhradh.
19. Fear dubh dàna', fear bàn bleideil, fear donn  
dualach, is fear ruadh sgeigeil.
20. Fhuair thu fios an eagail.
21. Far am bi geoidh, bithidh iseunan.

---

(r) *Pauper ubique jacet.*

(s) It was the custom to put a newly christened child into a basket, and hand it across the fire, in order to counteract the power of evil spirits.—Vide *Campbell's Journey*, vol. i. p. 260.

(t) *Qui procul ab oculis, procul a limite cordis.*

“ Out of sight out of mind ; this may run right,

For all be not in minde that be in sight.”—*Heywood's Epigrammes*, 32.

(u) “ Never show me the meat, but show me the man.”—*Kelly's Scott. Prov.*

6. The indigent man sits far below the rest ; [the wealthy] how great soever his worth may be, many blemishes will be found in him.
7. The wealthy man's praise is the sweetest.
8. A man may eat his food without bedawbing his ears.
9. Every one asks who made it ; but they enquire not how long it took to be made.
10. He has got a turn through the reek.
11. Far from the eye, far from the heart.
12. Shew me [the well-fed] calf ; and not what he is fed on.
13. At even-tide it will appear who are the men. (v)
14. Ask a man regarding his ailment.
15. The wind remaining at east, is the hunter's delight.
16. You shun it as a cow shuns [cow's] dung.
17. Let the treacherous knave be kept down.
18. Envy [competition] excites ingenuity. (x)
19. A swarthy man is bold ; a fair man is impertinent ; a brown man is ringlet-haired ; and a red haired man is scornful. (v)
20. You know what fear is.
21. Where there are geese there may be goslings.

(v) That is, when the conflict or feud is over.

(x) " Emulation animates the *mind*."

(y) " Fair folk are ay fusionless," " Fair hair has foul roots," " Fair and foolish ; black and proud ; long and lazy ; little and loud." A groundless proverb, says *Kelly*, upon women's different statures and complexions.

22. Fear na bà féin sa pholl an toiseach. (z)
23. Feumaidh na fithich féin bhi beo.
24. Far an laigh na fir, 's ann a dh'eirighis iad.
25. Far nach bi na coin, cha leigear iad.
26. Fuighleach an tailleur shathaich, làn spàin a chabhruich.
27. Fios fithich.
28. Far nach bi na mic-uchd, cha bhi na fir-fheachd.
29. Faodaidh gnothach an righ, tighinn an rathad a bhaigeir.
30. Faodaidh cat sealltuin air righ.
31. Far nach bi na failleinean, cha bhi na cnodhan còinich.
32. Feuch nach gabh do shuil è.
33. Feumaidh fear nan cuaran éirigh uair throimh fear nan brog. (a)
34. Fuiligidh gach beathach bhi gu math, ach mac an duine.
35. Far am bi deadh-dhuin' is duin' è cuid re cuid-eachd is na aonar.
36. Fag cuid dithis a feitheamhan fir a bhios a mach.
37. Feumaidh gach beo, bheathachadh.
38. Far an taine 'n abhuin is ann is mò 'n fhuaim.
39. Fanaidh duine sona' re sith, is bheir duine dona' dui-leum.

---

(z) " He that owns the cow, goes nearest her tail." " Every man is busy and careful about his proper interest."—Kelly's Prov.

(a) The *cuaran*, or *cuarog*, was made either of the raw hide of the deer, or of the untanned cow or horse leather, and being bandaged on the foot and leg, required more time than the *brog*, which is tied with single point or latchet.

22. Let the cow's owner go first into the mire.
23. Even the ravens themselves must live.
24. Where men lie down, thence they rise up.
25. Where dogs are not, they cannot be hounded.
26. The leavings of the filthy tailor—a spoonful of sowens [flummery].
27. The raven's portent.
28. Where there are no male nurslings, there will be no warriors.
29. The king's turn may come in the beggar's way. (b)
30. The cat may look at the king.
31. Where there are no suckers [saplings] there cannot be nuts.
32. See that you take it not with your eye. (c)
33. The *cuaran-wearer* must get up an hour before the *brog-wearer*.
34. Every being, but man, can bear well-being.
35. A worthy man will be uniformly so, whether in society or alone.
36. Leave the share of two awaiting the man who is without [out of doors.]
37. Every living thing must have its nourishment.
38. Where the river is shallowest, there it is most noisy.
39. The blessed man awaits for peace; and the wicked man takes a leap in the dark. (d)

---

(b) "The king's errand may come in the cadger's gate yet."  
—Kelly's Scott. Prov.

(c) The belief in the effect of a *longing look* with an *evil eye* is not quite effaced from the *superstitious creed* of the Gaél.

(d) A paraphrasist gave Mr Pennant the following translation of this proverb: "The fortunate man waits, and he shall arrive in peace; the unlucky hastens, and evil will be his fate."—Vide Pennant's *Tour*, vol. i.

40. Fanaidh Muisean ri latha.
41. Fear an t-saoghail fhada, cha bhi baoghal thuige.
42. Fùdar feisd Nollaig sguir air a Chàsg.
43. Feitheamh an t-sionnaich air sithinn an tairbh,
44. Far am bi' mhuc, bithidh am fhail.
45. Faicill a chuain-mhoir air a chaol-chòmhnuidh.
46. Fada cobhair 'o mhnai sa muintir ann 'n Eirinn.
47. Failte na circ mun ard-dhoras.
48. Fear cleit gun bhocsá, is bleidir gun amharas.
49. Fear nach reic 's nach ceannuich a choir.
50. Fear nach treig a' chaileag, no chompanach.
51. Fear nach cuir cuil ri charaid, no ri namhaid.
52. Fialachd dh'an fhògarrach, 's cnamhan brist dh'an eacorach.

## G.

1. Ge fogasg dhuinn, is foisg' oirn.
2. Ge dlù do dhuine a chòta, 's dluithe dha a leine. (e)
3. Ge d'fhaice tu fear a luidh le d'mhathair, dh'inn-seadh tu e.
4. Greim fad, 's grad bhi ullamh.
5. Geallar faoigh do cheann-cinnidh, is leigear dha fein tighinn ga shireadh.

(e) "Near's my sark, but nearer my skin."—Ramsay's Scott, Prov.

Geantachd na faoilinn a ni  
de leith air a Cludairn 'us a  
Shluigeas am pipreach Slàm.

40. Muisan [the devil] will stay till his day.
41. The long-liver is in no danger till his time come.
42. The Christmas revels [feast-ponder] ending at Easter.
43. The fox waiting for the bull's flesh [venison].
44. Where the sow is, there is her sty.
45. The herse's care over the grave [narrow house.]
46. Far is aid from a woman, whose people are in Ireland.
47. The hen's salutation at the high-door.
48. A quill-driver without a snuff-box, and a beggar without suspicion.
49. The man who will neither buy, nor sell justice.
50. The man who turns not his back on either his friend or his foe.
51. The man who neither forsakes his girl, nor his comrade.
52. Hospitality to the exile, and broken bones to the oppressor [injurious.]

## G.

1. Though nigh us be near, yet, on us is nearer.
2. Though near be to a man his coat, yet nearer is his shirt.
3. If you saw a man familiar with your mother you would blab it.
4. Take long stitches, and quickly be done with it.
5. Promise thy chief a gift, and let himself come to crave it.

The gulls frugality that makes  
 two halves of the Cieldin, and  
 swallows the "juvach" whole  
 Islay, saying June 1. 1872. A MacLean. J.R.

+

6. Ga fogasg clach do làr, is foisge no sin cobhair Choibhidh. (f)
7. Gheibh cearc an scriobain rud-eigin, is cha'n fhaidh cearc a chrùbain dad idir.
8. Gleadh a chlamhain air na h-eon-chirce.
9. Ga h-olc an saor, is math a shlideag.
10. Gleidhidh airc innleachd, ge d'nach glè' i oigh-reachd. (g)
11. Geine dheth fein a sgoilteas an darach.
12. Ged threabhadh tu dùthraigheach, chaithe tu dùthraigheach.
13. Ged bhris thu 'n cnaidh, cha d'dheòil thu 'smior.
14. Ged is e 'n tigh, cha'n iadsan a mhuinntir.
15. Gleidheadh an t-seannaich air na caoirich.
16. Ge math a chobhair an t-sealg, cha mhath an saoghal an t-sealg. (h)
17. Ge b'e bhios na fhear muinntir aig an t-seannach, feumaidh è earbal a ghuilan. (i)
18. Ged is feird a chailleach a garadh, cha'n fheird i losgadh.
19. Ge dh'éignichear an sean-fhocal, cha bhreug-aichear è.
20. Ge dubh dearcag 's milis i: Ge dubh mo chailleag 's boidheach i.

(f) Coivi, or Cefaeus, the arch Druid.—Vide *Bede*.

(g) "Necessity is the mother of invention."

(h) "Kas sunnem pazels asti," says a Lettish adage, "ja pats ne pazels?" i. e. Who would hold up the dog's tail if he did not hold it up himself." Said of one who praises himself. "His trumpeter is dead, he blows the horn himself."

(i) This saying (like several others in this Collection) indi-

6. Though the stone is near to the ground, yet nearer is Coivi's aid [to the helpless].
7. The scraping hen will find something; but the creeping hen will find nothing.
8. The kite's guard over the chickens.
9. Though the carpenter is bad, yet his chip is good.
10. Difficulty excites invention, though it secure not a fortune.
11. A wedge made of the self-same oak cleaves it.
12. Though you could husband a whole district, yet you would waste all its produce.
13. Though you broke the bone, yet you sucked not the marrow.
14. Though this be the house, yet they are not the inmates.
15. The fox's watch over the sheep.
16. Though hunting be a good help, yet the chace is not a good livelihood.
17. Whoever is the fox's servant, must bear up his tail.
18. Though the carlin be the better of a warming, yet she would not be the better of a burning.(k)
19. Though the old-saw be gainsaid, yet it says not falsehood.
20. Though the berry be black, 'tis sweet; though my lassie be black, she's bonnie !

---

cates a change in sentiment as well as habitude among our Gaël, whose ancestors had no other means of living but such as the chace, fishing, and the foray, or *creach*, afforded.

(k) This alludes to the *salutary* practice of sacrificing human beings to a *grave statute*, not long since rescinded, against witchcraft. Such was the wisdom of our forefathers!

21. Gabhaidh an connadh fluich, ach cha ghabh a chlach.
22. Ga dubh am fitheach, 'sgeal leis iseun. (l)
23. Gabh an là math fad 'sa gheibh thu è. (m)
24. Geallaidh am fear feumach a ni. breùgach nach faigh e ; saoilidh 'm fear sanntach, gae ni gheallar gu'm faighear.
25. Gheibhear deireadh gach sgeoil a nasgaidh.
26. Gheibh pronnear mar phronnas è, is gheibh lom-an' an lom dhonas.
27. Ged nach duin' an t'-aodach, cha duin' a bhios as èugmhais.
28. Gearan na caillich 'sa chùil dianaich.
29. Ge cruaidh scarachduin, cha robh dithis gun deal-achadh.
30. Gach diùiras gu deireadh.
31. Gach fear na neart.
32. Glas-labhradh air inghean gun fhios ; teangaidh abhra dh'iomraicheas.
33. Ged thug thu beum dha, cha d'thug thu mìr dha.
34. Greim na h-easgain air a h-earr.
35. Gabhadh iad air mo chrobh sa chladach, nar bhios mo bhreacan air mo ghualainn, bithidh mo bhuaile chruidh ann.

(l) " Every craw thinks its ain bird whitest."—Ramsay's Scott. Prov.

*Asinus asino ; sus sui pulcher, et suum cuique pulchrum.*

(m) " Make hay while the sun shines."

21. Wet fuel may kindle ; but a stone never will.
22. Though the raven be black, yet he deems his birds white.
23. Take the good day whilst you may.
24. The needy man will promise what will belie him ; and the covetous man thinks that whatever is promised will be performed.
25. The remainder of a story you get gratis.
26. The [free] distributer gets as he distributes ; but the poor bare creature gets but the meagre mischievous.
27. Though raiment makes not the man, yet he scarcely seems a man without it.
28. The carlin's complaint in the cozy nook.
29. Though to part be painful, yet two there never met but sundered.
30. The worst [of the bad] is reserved to the end.
31. Each man in his strength.
32. When the maid is tongue-locked, her eyes are tell-tales.
33. Though you gave him a taunt, you refused him a morsel.
34. A hold of an eel by the tail. (n)
35. Let them pelt my cows while on the channel, when my plaid is cast over my shoulder, and in its fold, my fold of cattle. (o)

---

(n) " He has a sliddery gripe that has an eel by the tail." Spoken of them, says *Kelly*, who have to do with cunning felons, whom you can hardly bind sure enough.

(o) " Let them kick me too, when I am absent." *Omnia mecum porto.*

36. Ged bhiodh na tri ghill san aon mhaide.

37. Ge mòr àrdan na h-easaich, cha d'théid i seach an luath.

38. Ged bheir' thu bean 'o ifrinn, bheir 'i dha thigh thu.

39. Gach duine tarruing nan sruthan gu mhuilionn fein.

40. Gabhaidh gach struth dh'ionnsaidh na h-abhnadh is gach aon abhuinn do na chuan. (p)

41. Ge beag an t-ubh, thig èun as.

42. Ge b'è ghleidheas a long gheibh è latha.

43. Ged nach biodh ann ach righ is fhear muinti faodaidh duin' a chuid iontraichinn.

44. Gach èun gu nead, is a shrabh na ghob.

45. Ged is ann o na bhior, cha'n ann o na choire.

46. Gabhaidh connadh ùr le bhi' ga sheideadh.

47. Ged is è duin' an tuathanach, is è 'n t-each saoithriche.

48. Ge milis a mhil cò dh'imlicheadh o bhàr dris i.

49. Galar fad is èug na bhun.

50. Ge dàil do dh'fear an uilc, cha dearmad.

---

(p) " All rivers run into the sea ; yet the sea is not full." *Eccles. I. 7.*

" The sea complains it wants water." — *Ray's Prov.*

(q) " *Trop achepte le miel qui sur espines le leche.* He licks honey from thorns pays too dear for it. Honey is sweet but the bee stings." — *Ray's Prov.*

36. Although there would be three promises on the same stick. (r)
37. How lofty soever the pride of gruel, [in boiling over] it passes not beyond the ashes.
38. Although you should take a wife from hell, she will bring you [to her own] home. (s)
39. Every man draws water to his own mill.
40. Each rivulet runs to the river, and every river into the sea.
41. Although the egg be small, a bird comes out of it.
42. Whoever keeps his ship, shall have a day [to sail.]
43. Though none were by but the king, and one of his suit, a man might miss his own.
44. Each bird to its nest and a straw in its bill.
45. Though escaped from the spit, it has not from the pot.
46. Green [fresh] fuel will flame by continued blowing.
47. Though the man be the farmer, the horse is the labourer.
48. Though sweet is honey, yet no one licks it off the briar.
49. A tedious malady, and death at the root of it.
50. Delay to the evil doer is not an oversight. (t)

(r) "Though I had engagements three, I would fly to succour thee."

(s) The story of Orpheus and Eurydice has not the slightest allusion to this adage: the Gaël view it in quite a different aspect!

(t) "Forbearance is no acquittance. *Quod differtur, non auffertur.*"

51. Ga ma th'ann a ghonair am fiosair.
52. Ge dubh a cheann, 's geal a chridhe.
53. Ga domhail doimh, mar bhios mathair fir an taighe, an rathad na cloinne, no'n solas na'n èun [circe.]
54. Ged chuiran falt mo chinn fo chasan.
55. Gaoth air luing, gaoth tre tholl, is gaoth ath-theannda. (u)
56. Gus an gabh a mhuir teine, cha'n fhaidh duine clann duin' eile.
57. Gheibhidh tu na feannagaibh firich. (x)
58. Gloir nan caraid a's milse na'n deoch a thíg le bridh o'n mhil.
59. Gloir mhilis a mhealas an t-amadan.
60. Gloir mhòir ann colain bhig !
61. Greas'an eich is è na'ruith.
62. Gheibhear laogh bhreach bhallach ann tigh gach airich la' fil Pàdric earraich.
63. Gaoth a deas, teas agus toradh,—gaoth an iar, iasg is bainne :—gaoth a tuath, fuachd is gaillshion ;—gaoth an ear, meas air chrannaibhe. (y)
64. Ge b'è nach fulaig dochair, cha'n fhaidh e so-cair.

(u) These are called, *bad winds*.

(x) Said to one who boasts that he will have what seems impracticable.

(y) "When the wind's in the east, it's neither good for man nor beast. When the wind's in the south, its in the rain's mouth." *Ray's Prov.*—"The north-wind drives away rain." *Prov. of Solomon*, xxv. 23.—Kelly treats with great contempt the proverbial presages of the weather, but notwithstanding he gives a pretty copious catalogue of Scottish saws on this subject. Ray, on the contrary, treats proverbial observations concerning hu-

51. What is in it of fascination befall the soothsayer.
52. Though his head be black, his heart is fair.
53. Cumbersome [bulky] as the master of the house's mother, always in the children's way, or in the chickens's light.
54. Although I would lay the hair of my head under his feet.
55. Wind upon [against] a ship ; wind through a hole, and an eddy wind.
56. No man can beget another man's children,—till the sea is on fire.
57. You would have the crows of the hills.
58. The praise of friends is sweeter than a draught of metheglin.
59. Sweet praise beguiles the fool.
60. Vast praise in a little body !
61. Spurring a horse at full speed.
62. On St Patrick's day, in every cow-herd's house, may be had a pie-bald calf.
63. Wind at south denotes warmth and fertility ;—wind at west denotes fish and much milk ;—wind at north indicates cold and storm ;—wind at east indicates the fruitfulness of trees.
64. Whoever cannot endure injury, cannot enjoy repose.

---

bandry, weather, and the seasons of the year, with great gravity, and has devoted a small portion of his valuable Collection of English Proverbs to the record of many old sayings regarding the southern section of Great Britain on this head. The fact seems to be, that the saws of rustics and husbandmen are relatively just, as well as locally true; hence their usefulness in agricultural affairs and rural economy.

65. Ge b'è nach dean a gnothaeh co luath r'a sheise, ni è uair is aimh-dheise.

66. Ge b'e thig an tùs is è a gheibh rogha coisir.

67. Gach mada air a mhada choimheach.

68. Ge b'è measa ma's è 's treine, bithidh à 'n uach-dar. (z)

69. Gheibh bean bhaoth dludh gun cheannach, 's cha'n fhaidh i inneach.

70. Ge b'è do'n d'thug thu a mhin thoir dha a chàth.

71. Guth na cubhaig am beul na cathaig.

72. Ge bhios ga maith rium bithidh mi gu tric aige.

73. Ge b'è thig gun chuire, suidh' è gun iarraidh.

74. Geurad an liunn chaoil. (a)

75. Ged chaochail è innis, cha d' chaochail è abhaist.

76. Ge b'è nach beathaich na coin, cha bhi iad aige là na seilge.

77. Gaggan mòr, is ubh beag.

78. Ge b'e chaomhneas a shlat 's beag air a mhac.

79. Gabh an toil an ait a ghniomh.

80. Ged chluinn thu sgeul gun dreach, na aithris e.

---

(z) " Why should we wonder that *Commodus* is exalted, since scum will always be uppermost, as well as cream."—Vide *Laconics*.

(a) " Water bewitch't, i. e. thin beer."—*Ray's Prov.*

65. Whoever will not do business quickly with a proper match, he may do it unseasonably.

66. Whoso comes first, gets the best of the banquet. (b)

67. Every dog sets on the strange dog.

68. Though he be the worst, yet, if the strongest, he will be uppermost.

69. A wizard's wife will get retribution without buying it, and she will not get a curse.

70. To whomsoever you gave the meal, give him the corn-husks.

71. The cuckoo's voice in the magpie's mouth.

72. Whoever is kind to me, his guest I oft shall be.

73. Whoever comes unasked, will sit down unbidden.

74. The sharpness of small-beer.

75. Though he changed his misery, yet he changed not his manner.

76. Whoso feedeth not his dogs, will have them not on the chace-day.

77. Much cackling, and [but] a small egg.

78. Whoso spares the rod, regards but little his son. (c)

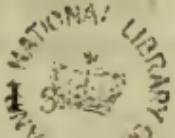
79. Take the word for the deed. (d)

80. Should you hear an idle [formless] tale, repeat it not.

(b) "First come first serv'd."—*Ramsay's Scott. Prov.*

(c) "He that spareth the rod hateth his child." "Birchen-twigs break no ribs."

(d) "Take the will for the deed."



## I.

1. Is sonadh am fear a thig an ceann a chodach. (e)
2. Is tric a bheioich srad bheag, teine mòr.
3. Is fad an timchiol nach tachair. (f)
4. Is iomadh leithsgeul a th'aig an earrach a bhi fuar.
5. Is mairg g'a 'n scuab bun staghail, bò mhaol odhar Mhicalonabhaidh.
6. I feird cù, cù a chrochadh.
7. Is bior srabh san oidhche.
8. Is ionan tosd is aideach.
9. Is tric a bha breagh air fhèil, musach na thigh féin.
10. Is tric a bha na h-abhnaichin a meithe, is na h-uild a ruith.
11. Is tric a bha na loingisibh mòr a crionadh, is na h-amair mhuin a seòladh.
12. Is mairg a dh'iarradh rud air a chat is e fein mia-bhail.
13. Is duilich rath a chuir air duine donadh.
14. Is dall duine 'n cuile duine eile.

(e) " You come in at pudding-time." *Per tempus advenis.*

(f) " Extremes meet."

## I.

1. He is a fortunate fellow that comes in time to his victuals.
2. Often hath a small spark kindled a great fire.
3. Wide is the circuit that meets not.
4. The spring has many an excuse for its coldness.
5. It is woeful to have no other support than Macgilony's dun cow. (g)
6. One dog is the better of another dog being hanged.
7. A straw is a stake in the night.
8. Silence is equivalent to confession. (h)
9. The well-favoured [man at a fair, is frequently ill-favoured in his own house.
10. Frequently while the rivulets continued running, the rivers became dry.
11. Often are large ships rotting [in harbour] while small craft sail [the sea.]
12. 'Twere pity to ask a morsel from the cat while she is mewing for her meat.
13. To bestow luck on the unlucky man, is not easy.
14. One man is blind in another man's corner [concerns.]

(g) *Macgilony* was a celebrated hunter; his *dun cow* was the dun deer of the Grampians.—Vide additional notes.

- (h) *Qui tacet, consentire videtur.*

15. Is buaine na gach ni 'n nàire.
16. Is feird brèugaich fianuis.
17. Is fàs a choill' as nach goirrear [seinn.]
18. Is odhar gach sean, 's geal gach no dha gun nuig snothach an fhearna.
19. Is fearr cratha na cainbe no cratha na cirbe.
20. Is labhrach na builg fàs.
21. Is co math na 's leor is iomaduidh.
22. Is maирg air nach bi eagal na brèige.
23. Is i chiall cheannaich is fearr. (i)
24. Is math a sheoladh an rathaid am fear nach bi math air an aoidheachd.
25. Is tric a cha' fala-dhà gu fala-riridh. (k)
26. Is marig a dheannadh subhachas re dubhachas fir eile.
27. Is fearr iomall a phailteas no teis-meadhon na gaintar.
28. Is an air a shon fein a nì' n cat crongan.
29. Is dàn duine na chuile féin. (l)
30. Is faide gu bràth no gu Beultainn. (m)

(i) “*Duro flagello mens docetur rectius.*”

“Wit once bought is worth twice taught.”—*Ray's Prov.*

“Wit bought makes folk wise.”—*Kelly's Prov.*

(k) “Mows may come to earnest.”—ib.

(l) “A man's house is his castle.” This, says Ray, is a kind of law proverb. *Jura publica favent privato domus*; and again, “A cock's ay crouse on his ain middin.”—*Ramsay's Scott. Prov.*

(m) *Beltin*, or May-day, is celebrated in rural revelry, even to this day, in most parts of Britain, and also in Ireland: the festival is of very remote antiquity, and indicates a Phoenician origin.”—*Vide Toland's History of the Druids, Letter Second.*

15. Shame is more lasting than any thing whatever.
16. A liar is the better of a voucher.
17. It is a desert wood in which no sound is heard.
18. Every old thing is dun, and each new thing is fair [and fresh] as the [newly peeled] bark of the alder (*n*)
19. Better the shaking of a canvas than the shaking of a rag.
20. Empty bladders are loquacious ; *i. e.* sound loud.
21. Enough is as good as superfluity.
22. Woe is he who fears not [to utter] falsehood.
23. " Bought wit is best."
24. Well does the man point out the way who is unkindly to strangers. (*o*)
25. Jest frequently turns to earnest.
26. It is wretched to make light of another's lamentation.
27. The extreme of plenty is better than the mean of scarcity.
28. It is for [to please] herself that the cat *croons* [purrs.] (*p*)
29. Bold is the man in his own nook.
30. It is longer to *forever* than to *Beltin*, [*i. e.* Whitsuntide.]

---

(*n*) The allusion is beautiful. It is well known that the inner bark of the alder is quite white when recently peeled off the tree, but very soon assumes a tan-like hue.

(*o*) To do our Gaél but justice, the application of this significant saying is of but very rare occurrence, as strangers, especially from the south, can testify.

(*p*) The following Lettish proverb is peculiarly felicitous in illustrating feline self-love : " *Jo kakki gland, jo asti zell* ; *i. e.* *The more you stroak pussy's back the higher she cocks her tail*" The English have a proverb to the same effect, " *The more you rub a cat on the rump, the higher she sets up her tail*." — *Ray's Prov.*

31. Is ann an ceann bhliadhna dh'innseas iasgair a thuiteamas.
32. Is feird gach math a mhèudach.
33. Is fearr no'n òr sgeul inns' air a choir.
34. Is fearr earbsa math no droch foighidinn.
35. Is fearr a mhiosg no bhi gun leithsgeul.
36. Is fearr a bhi sonadh no bhi saoidhreachail.
37. Is searbh a ghloir nach fhaodar eisdeachd, is dubh na mnaibh ris nach bi iad.
38. Is corrach gob an dubhain.
39. Is mian leis a chleirich mios mhè bhi aig an t-sagart.
40. Is math a chluich a lionsa brù.
41. Is olc an t-each nach guilean fhasair. (q)
42. Iasad a chaib gun a chuir fuidh thalamh.
43. Is ard ceann an fheigh 'sa chreachann.
44. Is ann air gnuis a bheirear breith.
45. Is duilich seòbhag a dheanamh do'n chlamhan.
46. Is sona' gach cuid an commuin, is maирg a chro-madh aonar.
47. Is bean tighe 'n luchag air a tigh féin.
48. Is math 'n t-each a thoileachas an marchaich.

---

(q) "He's a weak beast that downa bear the saddle."—*Ramsay's Scott, Prov.*

31. It is at the year's end the fisher can tell his luck.
32. Every good will bear to be bettered.
33. To tell a story justly is better than gold.
34. Full confidence is better than ill endurance.
35. Better give ebriety as an excuse, than to be excuseless.
36. It is better to be prosperous than laborious.
37. Bitter [sarcastic] is the praise that may not be listened to; and dun are the dames that may not be toyed with.
38. Wavering is the point of the fish-hook.
39. The clerk wishes the priest to have a fat dish.
40. It is good sport that fills the belly.
41. The horse is bad that is unable to bear his harness.
42. Borrowing the spade without putting it to use [in earth.]
43. Lofty is the deer's head on the summit of the mountains.
44. It is from the face we judge of the individual. (r)
45. It is not easy to transform a kite into a merlin.
46. One's share [of food] in company is comfortable, he is wretched who sits down solitary.
47. The mouse is mistress of her own mansion.
48. The horse is a good one that pleases the rider.

---

(r) "In the forehead and the eye, the lecture of the mind  
both lie."—*Vultus index arimi*.

49. Is mairg a chuireadh a chuineag air a cial do neach nach cuire dad innte.
50. Is mairg a shinneadh lambh na h-airce do chridhe na circe.
51. Is fearr an t-olc eolach, no 'n t-olc ain-eolach.
52. Is fearr teine beag a gharas, no teine mòr a loisgeas. (s)
53. Is ioma ni a chailleas fear na h-imrich.
54. Is furas buill' an treunn-fhir aithneacha.
55. Is fuar comuinn an ath-chleamnais. (t)
56. Is trian suiridh samhladh.
57. Is trian oibir tòisich.
58. Is fearr fuigheall na braid no fuigheall na sgeig.
59. Is math an scàthan suil caraid.
60. Is trom an eireadh an t-aineolas.
61. Is tric a chuir fear gàra ma lios, nach d'thug toradh as.
62. Is maith ga'm foghnadh feara odhar do mhnaibh riach.
63. Is lag gualainn gun bhrathair 'n am do na fir teachd a làthair.
64. Is furas teine fhada 'n cois craoibhe.
65. Is tiuighe 'm brat a chuir du bait.

---

(s) " Better a wee ingle to warm you, than a meikle fire to burn you."—ib. *Medio tutissimus ibis.*

(t) " Applied to a wedded pair that are blood relations.

49. It were in vain to hold out the pail to a person who would put nothing into it.
50. Ill fares it with one who holds out the hand of distress to the hen-hearted [niggard.]
51. The known evil is preferable to the unknown evil. (u)
52. The little fire that warms is preferable to the large fire that burns.
53. Many a thing drops from the man who often flits. (x)
54. The brave man's blow is easily known.
55. Cold is the intercourse of a second-affinity.
56. The third of wooing, is to liken to [i. e. a pair talked of as a likely match.]
57. Commencement is one-third of the operation. (y)
58. What is left of theft is better than the remainder of mockery.
59. The eye of a friend is a good mirror. (z)
60. Ignorance is a heavy burden.
61. Oftimes has a man sown [and planted] a garden, without reaping the produce [fruit.]
62. Swarthy lads may do for sallow lasses.
  
63. Weak is the shoulder [of a man] without a brother, at the time when men gather together [for emprise.]
64. It is easy to kindle a fire at the root of a tree.
65. The mantle is the thicker of being doubled.

---

(u) " And makes us rather bear those ills we have,  
 " Than fly to others that we know not of?" — *Shakesp.*

(x) " Three removes are as bad as a fire," as Poor Richard says.

(y) " Well begun is half ended." *Dimidium facti qui bene habet.*

(z) " The best mirror is an old friend." — *Ray's Prov.*

66. Is ann as a bheagan a thig am mòran. (a)  
 67. Is duilich duin' a lorgach' tre abhainn.  
 68. Is tric a bha claitheamh fad' an laimh gealtair.  
 69. Is gann a ghaoth nach seoladh tu.  
 70. Imridh breug gobhal.  
 71. Is duilich camag a thoirt a darach, ann san fhailein a'n d'fhàs.  
 72. Is sleamhuin leach dorus an tigh mhoir. (b)  
 73. Is truadh a bhandrach a phiob.  
 74. Is boidheach it' an eon a thig am fad. (c)  
 75. Is fearr a thomhais fo sheach no mhill' uile dh'aon bheachd. (d)  
 76. Is olc a chraig a thrèigis a h-eoin féin.  
 77. Is olc do bheatha Chonain ! (e)  
 78. Is maирg nach beathaich a thruaghan.  
 79. Is leisg a ni 's fheudar. (f)  
 80. Imridh am fear a bhios na eigin beart-èididh a dheanamh. (g)  
 81. Is diu a cheird nach foghlmar.

(a) *Les petits ruisseaux font les grand rivières.*

(b) " Ha' binks are sliddery." — *Ramsay's Scott. Prov.*

(c) " Far fowls have fair feathers." — *Kelly's Scott. Prov.*

(d) " Measure twice, cut once." — *ib.*

(e) See additional Notes.

(f) " *Must* is the word of a king." " *Garwood* is ill to grow." — *Ramsay's Prov.*

(g) A *cloth engine*, or loom, is an apt enough emblem for a *shift*, or expedient, or last resource. " *Hang him who has no shift, and hang him that has too many.*" " *He that has no*

66. It is from the less the greater is derived.
67. It is not easy to follow a man's track through a river.
68. Oftimes has a long sword been [found] in the hand of a craven.
69. Light would be the breese that you could not sail with. (*h*)
70. A lie requires a prop.
71. It is not easy to straight in the oak the crook that grew in the sapling.
72. Slippery is the threshold of the [great man's] mansion. (*i*)
73. Poor when widowed is the bagpipe.
74. The bird's feather is fair that comes from far.
75. Better to measure short of seven, than destroy all by one [false] idea.
76. Wretched is the rock when its own [native] birds desert it.
77. Bad is your being, Conan !
78. Woe to him who will not maintain his own poor wretched creature.
79. Lazily works—" *I must.*"
80. The man who is in a strait must make a *cloth-engine*, *i. e.* a shift.
81. It is a bad profession that one may not teach.

---

shift," says Kelly, " is not worth hanging ; and he that has too many, may he be hanged in time."

(*h*) This proverbial sarcasm is applicable to parasites and trimmers, who avail themselves of those light airs that occasionally rise, and they trim their tiny skiff accordingly.

(*i*) " There is a sliddery stone at the hall-door " " A sliddery stone," says Kelly, " may make one fall ; signifying the uncertainty of court favour, or the promises of great men."—Scott. Prov. p. 305.

82. Is olc do'n long 'nuair a dh'eigheas an sdiùrdair.

83. Is tric a bha claidheamh math an droch thruaill.

84. Is tric a bha sliochd na seilg air seachran.

85. Is duilich triubhas a thoirt o thoin luim. (k)

86. Is mòr le doimeig a cuid abhrais, is cha'n e mho-thaid, ach a dhorad.

87. Is fearr greim caillich no taruing laoich.

88. Is fuar an goile nach teo deoch. (l)

89. Is furas fuli a thoirt a cean carrach; is gal' a thoirt air craos cam.

90. Is fearr éirigh' moch no suidh an-moch.

91. Is meas an fhead no 'n èigh.

92. Is fearr an giomach no bhi gun fhear. (m)

93. Is faoilidh duin' a chuid a thairgse ged is feard è aige fhein e.

94. Is i 'n deathach a bhios a stigh thig a mach.

95. Is tric a bha sonas air beul mòr. (n)

96. Is fearr làn an duirn de cheird, no làn an duirn de dh'oir. (o)

(k) "It is ill to tak' the breeks aff a bare a—se." — *Kelly's Scott. Prov.*

(l) "It is a cauld stomach that naething heats on." — *Ramsay's Scott. Prov.*

(m) See additional Notes.

(n) "Meikle mouth'd folk has ay hap to their meat." — *Ramsay's Scott. Prov.*

(o) "A handfu' of trade is worth a goupen of gowd." — *ib.*

82. The ship is in danger when the pilot cries [with vehemence.]

83. Oftimes has a good sword been in a bad scabbard.

84. Oftimes has the hunter-race been at fault.

85. It is not easy to take the *trouse* off a breech that is bare. (p)

86. Formidable to the [lazy] slut seems her portion of stuff;—it is not its quantity, but the trouble of spinning it.

87. A Carlin's gripe is preferable to a Hero's pull.

88. Cold is the stomach that warms not [its] draught.

89. It is easy to draw blood from a scald-head; or tears from a rueful face.

90. Better to rise early than to sit late. (q)

91. The whistle is worse than the cry [of a thief.]

92. Better a lobster than no man [*i. e.* a husband.]

93. It is [truly] hospitable for a man to offer a part of his fare, although it would better him to keep it to himself.

94. It is the reek that is within the house which thence issues.

95. Prosperity frequently befalls the large mouth. (r)

96. Better is a handful of a handicraft than a handful of gold.

---

(p) *Quid quæso erripias nudo.* “It is very hard to shave an egg.”—*Ray's Prov.*

(q) “Go to bed with the lamb, and rise with the lark.” “One hour's sleep before midnight's worth two hours after.”—*Ray's Prov.*

(r) The story of *muckle-mou'd Meg*, one of the daughters of Murray of Elibank, is well known.

97. Is cruaidh an cath as nach tig aon fhear.
98. Is i 'n fhoighidin mhath a chlaoidheas an ansho-cair. (s)
99. Is e 'n suidh bochd a ni'n garadh beartach.
100. Is maирg do'n dùcheas droch galar.
101. Is tric a chaillear fear na mòr mhisneich. (t)
102. Is tric a fhuair " *olc an airidh !* " car.
103. Is trom an cat re shior ghiulan.
104. Is fearr an cù a rìtheas no 'n eù mheatha.
105. Is fearr fuineadh thana no bhi uile falamh.
106. Is samhach an obair dol a dholaidh.
107. Is fearr pilleadh am meadhon an àtha, no bathadh uile.
108. Is dona 'n fheile chuireas duine fein air an iomairt.
109. Is ann de 'n aon chlò 'n cathdath.
110. Is cosmhuil an trù ris an droich.
111. Is fear cù luath no teangaидh labhar.
112. Is luath fear doimeig air fàir, re la fuar earr-aich.
113. Is fearr fuigheall fanoid, no fuigheall farmaid.
114. Is beag orm na bhiodh an troidh air ais an t-seann duine.

---

(s) " Patience with poverty, is all a poor man's remedy."—*Ray's Prov.*

(t) " May the honest heart never feel distress."

97. Hard is the battle from whence a single man escapes not.

98. It is great patience that annihilates distress.

99. It is the *poor* [low] sitting that makes the *rich* [comfortable] warming.

100. A *bad disorder* is a wretched inheritance.

101. Oftimes the man of high courage is lost.

102. Frequently has “ ‘twere pity!” got a turn.

103. The cat will seem heavy by sheer carriage.

104. Better the dog that runs, than he that is decaying.

105. Better a thin kneading than to want [bread] entirely. (u)

106. Silent is the operation of ruin.

107. Better turn back than be drowned in [crossing] the ford.

108. Bad is that generosity which puts [drives] a man to gaming. (x)

109. It is of the same home-made tartan.

110. The dolt is like the dwarf.

111. Better a dog swift of foot, than loud of tongue.

112. Swift is the slut’s husband over the upland, on a bleak day in spring.

113. Better is a relic of scorn than a relic of envy.

114. I like not the backsliding of an old man.

(u) “ Bannocks are better than no bread.”—*Kelly’s Prov.*

“ Half a loaf is better than no bread.”—*Ray’s Prov.*

• (x) “ Gaming is fit only for those who have great estates, or those who have none.”—*Laconics.*

115. Is beag orm na bhiodh ann, sruth bheannacha na creachadair.

116. Is mòr a deir ceann slàn.

117. Is mòr a dh'fhuilingeas cridhe ceart ma 'm bris è. (y)

118. Is fearr, fire faire ! no, mo thruaigh !

119. Is fearr cuid na ceud oidhche no 'n oidhche fa dhere.

120. Is fad a bha thu, is luath a thàinig thu.

121. Is tric a chinn cneadhach, is a dh'fhalbh an soda-arnach.

122. Is coma' leam fear fuathdain, is è luath labhar.

123. Is leasg le leisgein dol a luigh, is seachd leisge leis éirigh. (z)

124. Is olc an fheoil air nach gabh salan ; is meas a cholunn nach gabh guth [comhairle.]

125. Is fearr deire math no droch thoiseach.

126. Is beag cuid an latha fhluch dheth.

127. Is e 'n ceo geamhraidh a ni 'n cathamh earraich.

128. Is ann boidheach, is cha 'n ann daicheil.

129. Is dan' a' theid duin' air a chuid féin.

130. Is trù \* nach gabh comhairle, agus 'trù ghabhas gach comhairle.

131. Is maирg air an tig na dh'fhuilingeas.

132. Is beag a ni nach deire' san fhoghair.

(y) " Meikle maun a gude heart thole."—*Ramsay's Prov.*

(z) " A morning sleep is worth a fold full of sheep, to a hunderon duderon daw, *i. e.* a dirty lazy drab."—*Kelly's Scot. Prov.* " Lubber's guise, loth to bed and loth to rise ;" but " early to bed and early to rise, makes a man healthy, wealthy, and wise," as *Poor Richard* says.

\* *Trù*, a skinny auf, or fool ; *trù*, a visage.

115. I like not the plunderer's flow of salutation.

116. Much may be said by an unhurt head.

117. Much will an upright heart bear ere it break.

118. Better "hey, hey!" than "wo is me!"

119. The first night's fare is better than the last night's entertainment.

120. You have been long [a-coming] and you have come quickly.

121. Oftimes the weak [wounded] come through, while the vigorous drop.

122. I care not for the strange comer that is too talkative.

123. The sluggard is loth to go to bed, and sevenfold more loth to rise.

124. It is bad meat that will not take with salt; but the person is worse who will not take advice.

125. A good end is better than a bad beginning. (a)

126. Small is its share of the wet day.

127. It is the winter mist that makes the spring snow-drift.

128. Rather pretty than handsome.

129. A man enters boldly into his own affairs. (b)

130. He is an auf that takes no advice, and a fool that takes every counsel.

131. It is woeful on whomsoever falls all that is sufferable.

132. Small is the matter that proves not a hindrance in harvest.

(a) "All's well that ends well."

(b) "A man's ay crouse in his ain cause."—Ramsay's Scott:

133. Is eas-gaidh an droch ghil air cuairt.

134. Is trom dìthis air aon mheis, is gun bhi ac' ach aon ghleus.

135. Is beo na h-eion ged nach seobhaig.

136. Is treise tuath no tighearna.

137. Is fiamhach an t-suil a lotar.

138. Is luath am fear san tàr an t-eagal.

139. Is fearr teiche math no droch fhuirich. (c)

140. Is e fà ma 'm biodh tu ciod e gheibhidh tu. (d)

141. Is coma' leam comunn an òil.

142. Is buidh' le bochd eanbhrigh ged nach bi e deadh-bruichd.

143. Is tom gach tulaich san t-samhra.

144. Is lòm an leach air nach greim thu.

145. Is fearr mathair phocanach, no athair claimheach.

146. Is math am baile \* am fuighir biadh a chinn iarruidh.

147. Is call cailllich a poc 's gun tuille bhi aice.

148. Is suarrach uisge teath a shire fuidh chloich fhuair.

---

(c) " He that fights and runs away,  
     " May live to fight another day."

(d) This is a firmly-rooted maxim among the Scoto-Saxons, as well as the Scoto-Gaël,—so do the Anglo-Saxons allege at least.

\* *Baile*, place of residence, farm-stead, hamlet, village. A *town* bears a similar signification among the Scoto-Saxons.—" The word *Bailiife*," says *Minsheu*, " came from *Bailiwick*,

133. Nimble is the slothful [bad] man-servant on an excursion.

134. Two partaking of one dish is rather heavy, when there is but one course.

135. The birds are alive though not hawks.

136. Stronger than the *laird* are the tenantry.

137. The eye that is hurt is shy, *i. e.* afraid of harm.

138. Speedy is the man who comes in affright.

139. Better is a good retreat than a bad stand.

140. Wherever you are, get what you can.

141. I care not for a drinking-club. (*e*)

142. The poor are contented with soup, though it be not well boiled. (*f*)

143. Each [bleak] hill is a [green] knoll in summer. (*g*)

144. Bare is the flat stone [slab] you may not take a hold of.

145. Better a mother baged [loaded with bags] than a father sworded. (*h*)

146. It is a good abode where food is obtained for the asking.

147. The carlin's loss of her bag is a *loss*, since it was her *all*.

148. It is in vain to seek for warm water under a cold stone.

---

the place of the jurisdiction of a bailiff, or bailie." The root of this word is to be traced through most ancient and modern languages.

(*e*) The Gaël are *drinkers*, but by no means *drunkards*; and we never heard of a *Drinking-club* among the Grampians, or in the Hebrides.

(*f*) "Poor folks are glad of pottage."—*Ray's Prov.*

(*g*) "Thus up the mount, in airy vision wrapt,

"I stray, regardless whither."—*Thomson's Summer*, 585.

(*h*) "Better a thigging mother, than a riding father."—*Kel-ly's Prov.*

149. Is co math dhomh gabhail do m' choraig 'sa chloich.

150. Is beag a th'eadar do ghal 's do ghaire.

151. Is tric a dhimeasaich an ceannaich a ni bu mhaith leis na mhaileid.

152. Is ioma ni thig air an laogh, nach do shaoil a mathair.

153. Is beo duin' air bheagan, ach cha bheo è gun dad idir. (i)

154. Is duilich a thoirt o laimh a cleachduin.

155. Is i 'n taois bhog a ni 'm màs rag.

156. Is olc a thig sàor sàr-bhuileach, gobha crith-lamhach, agus leigh tiom-chridheach.

157. Is meas an t-eagal no 'n cogadh.

158. Is meas an t-sochair no mhèirle.

159. Is duilich burn glan a thoirt a tobhar salach.

160. Is buaire gach sian a ghaoth.

161. Is mòr thugam, 's beag agam.

162. Is duilich copan lan a ghiùlan. (k)

163. Is mò làn do shùil no làn do bhronn. (l)

164. Is lear do'n dall a bheul g'a cam a shùil.

165. Is searbh r'a dhiol am fion is milse' re òl.

(i) " Man wants but little here below,  
" Nor wants that little long."—*Goldsmith*.

(k) " When the cup's full carry it even." " When you have arrived at power and wealth," says *Kelly*, " take care of insolence, power, and oppression."

(l) *Les yeux plus grands que la pance.*

149. Frequently does the pedlar deprecate what he would wish to have in his [wallet] pack. (m)

150. I might as well attempt to bore a stone with my finger.

151. Little is there between your crying and laughing.

152. Many things befall the calf that his dam never thought of.

153. A man may live upon little, but he cannot live upon nothing at all.

154. It is not easy to deprive the hand of its customary skill.

155. Its the saft *daich* that makes the stiff *doup*. (n)

156. It ill becomes a carpenter to be heavy-handed ; a smith to be trembling-handed ; or a physician to be too tender hearted.

157. Fear is worse than battle.

158. The benefit is worse than the theft. (o)

159. It is not easy to take pure water from a foul well-spring.

160. Wind enrages [vexes] the storm.

161. Much I brought, and little I have [left.]

162. It is not easy to carry a full cup.

163. Your eyefull is more than your bellyfull.

164. The blind man sees [the way to] his mouth, though his eyes be sightless.

165. Sour in the reckoning is the wine that was sweet in the drinking.

---

(m) "Mony lack what they wad hae in their pack."—Ramsay's Scott. Prov.

"It is naught, it is naught, saith the buyer ; but when he has gone his way, then he boasteth."—Proverbs, xx. 14.

(n) "Raw dawds make fat lads." "Spoken," says Kelly, "when we give a good piece of meat [bread] to a young boy."

(o) "A receiver is worse than a thief."

- 166. Is math an fhiacail a bhi roimh an teangaidh.
- 167. Is tric a mheall è sheis, a neach a bhi tairis da.
- 168. Is moch a dh'éirigheas am fear a bheir an car as.
- 169. Is math a mhathair-cheil' an fhòid. (p)
- 170. Is treis dithis san bhal'-atha no fad o cheile.
- 171. Is duilich am fear nach bi na chadal a dhuisga.
- 172. Is fiach air duine na gheallas è.
- 173. Is dàn cù air h-otrach féin. (q)
- 174. Is ioma long cho bhrist a thainig gu tir.
- 175. Is beadarach a ni 'onair. (r)
- 176. Is fearr teachd an deire cuirm no'n toisich tuas-aid. (s)
- 177. Is fear sean fhiach no sean fholach.
- 178. Is ann aig' duine féin is fearr tha fios c'ait a' bheil a bhròg ga ghoirteacha.
- 179. Is le duin' an greim a shluigis è, ach cha leis an greim a chagnas è.
- 180. Is fuar don-cleamhna.
- 181. Is feird gach cneadh a cneasnachadh [a ranns-suicha']
- 182. Is e cheud taom do'n taigeis is teoithe. (t)

(p) "A green turf is a good mother-in-law."—*Ramsay's Scott. Prov.*

(q) "Chien sur son fumier est hardi."—*French Prov.*

(r) "Honour and ease are seldom bedfellows."—*Ray's Prov.*

(s) "Better the end of a feast than the beginning of a fray."—*Kelly's Prov.*

(t) "The first fuff of a fat haggish is the warst." "If you wrestle with a fat man," says *Kelly*, "and sustain his first onset, he will soon be out of breath."

166. It is well that the tooth should be before the tongue.

167. Often has he deceived the person to whom he promised to be good.

168. Early rises the man who outwits him.

169. The sod is a good mother-in-law.

170. Two together in [crossing] the ford are stronger than when apart.

171. The man who is not asleep is ill to wake.

172. It is a debt incumbent what a man promises. (u)

173. A dog is bold on his own dung-hill.

174. Many a ship as broken has come to land. (x)

175. Honour is an indulged thing; [*i. e.* delicately cherished.]

176. Better come at the close of a banquet, than at the beginning of a brawl.

177. Better an old debt than an old grudge.

178. It is best known to a man himself where his shoe hurts him. (y)

179. The mouthful a man swallows is his own, but not the morsel he chews.

180. Cold is the friendless.

181. Every wound is the better of being probed.

182. The first squirt of the *haggis* is the hottest.

---

(u) There is a Welsh proverb to the same effect, “*Dyled ar bawb ei addaw;*” *i. e.* Every one’s promise is a debt on him.

To tell the truth, to keep a secret, and to keep sacred a promise, are three things which ought strongly to be inculcated on infant minds.

(x) “As broken a ship has come to land.”—*Ramsay’s Scott. Prov.*

(y) “The wearer best knows where the shoe wrings him.”—*Ray’s Prov.*

183. Is maирg a theid do'n traigh nuair tha h'-eoin  
féin g'a treig.

184. Is ann air a mhuic reamhar a théid an t-in.

185. Is tric a bha craccean an uain air a chleibh, co  
luath re craicean na sean chaora.

186. Is fhusadh deadh ainm a chall no choisin.

187. Is geal gach cùmhnant a thig am fad.

188. Is ionan aithreachas crioche is a bhi cuir siol ma  
fheil-martoin.

189. Is ioma bò fhad a reamhar nach deach riamh  
air theadhair.

190. Is ea-sgaidh nò, no madain. (a)

191. Is eigin dol far am bi 'n fhòid.

192. Is uasal mac an t-uasail, an tìr na meirleach ; 's  
an t-uasal mac an t-uasail, mar bi è treubhach.

193. Is miann le trubhas a bhi' measg aodich ; is mian  
leam fein a bhi measg mo dhaone. (b)

194. Is ann le laimh glan bu choir altucha.

195. Is coir smuainteach air na h-uile gnothach an  
toiseach. (c)

196. Is math bean an deadh-fhir, is fearr dha faotain  
math.

197. Is ann air a dh'éirich a ghrian air.

(a) A newly married couple know the truth of this adage.

(b) This saying of a Chief is highly characteristic of that pa-  
ternal love for his Clan, which dignified valour in the patriarchal  
age of the Gaél : but what a lamentable change ! *Honores mu-  
tant mores. O tempora ! O mores !*

(c) " Undertake deliberately ; but having begun, persevère."

183. 'Tis misery to go to the sea-shore when deserted by its own [native] birds.

184. It is the fat sow that is basted.

185. The lamb skin is hung up as oft as the ewe's. (d)

186. A good name is easier [sooner] lost than gained.

187. Fair is the bargain that comes from far. (e)

188. Too-late [death-bed] repentance is as if it were to sow corn at Martinmass.

189. Many a long fat cow was never tethered.

190. More willing at night than in the morning.

191. It is necessary to go to the turf [destined to cover one's grave.]

192. Gentle is the son of the gentleman [even] in the district of thieves; and the gentleman's son is not gentle, if he be not dexterous. (f)

193. As it is the *trouse's* liking to be among raiment, so it is my delight to be among my men.

194. It is with a clean hand that one ought to salute [shake hands.]

195. It is proper to ponder first on every affair [then resolve.]

196. Good is the good man's wife; but it is better to *get her good*, than to make her so.

197. It is on him the sun hath arisen.

---

(d) " As soon gangs the lamb's skin to the market as the auld sheep's."—*Ramsay's Scott. Prov.*

(e) " Far fetch't and dear bought's good for ladies."—*Ray's Prov.*

(f) This proverbial sentence points at the requisite address and prowess of the higher classes among the Gaël of former times, when skill and dexterity in action were deemed paramount to all other attainments.

198. Is cliùtach an onair no 'n t-òr. (g)

199. Is fuar an innis an carn.

200. Is fhusadh scuita [scapa] no tional.

201. Is fearr suidhe goirid no seasamh fada.

202. Is math a dh'imreadh an dàñ a dheanamh an toisich, is a liudhad fear-millidh th'aige.

203. Is fad a chèile crobh ar dà shean-athair.

204. Is tric a bha urraidh gun ni, is ni gun urraidh.

205. Is buaine dùchas no oilean.

206. Is beo duine 'n deigh a shàrach, ach cha bheo è an déigh a nàrach.

207. Is e 'm beul a dh'obus mu dheire.

208. Is leis à mheirlich mhath na cheilis è.

209. Is co domhain an t-àth 'is an linne.

210. Is olc cuid a cheartharnaich re thaisguidh. (h)

211. Is fad slios na bliadhna.

212. Is buaine bliadhna na nollaig.

213. Is buain' a mheangan a gheilis no'n crann mòr a lùbas.

214. Is trom ann uallach an t-aois.

---

(g) " Nothing is good but what is honourable."

" An honourable death," said *Socrates*, " is better than an inglorious life."

(h) " *Kern*," says Johnson, (an Irish word,) Irish foot soldier, and cites Spencer. *Cea'rnach* or *Caterin*, were well known in the Laigh o' Buchan, Morayshire, where the Gaél were wont to foray, or to fetch the *Creach*.

198. Honour is more renowned than gold [is precious.] (i)

199. Cold is the upland pasture.

200. To scatter is easier than to gather.

201. Better a short sitting than a long standing.

202. Well ought a poem to be made at first, since it hath many a spoiler. (k)

203. Far apart were our grandfather's kine.

204. Ofttimes has a person been without *any thing*, and *something* [property] has oft been without a person [to heir it].

205. Inborn gifts are more durable than instruction. (l)

206. A man may live after being harassed ; but never after being disgraced.

207. It is the mouth that refuses at last.

208. To himself pertains all that the expert thief can secret.

209. The ford is as deep as the pool.

210. The *kern's* share is difficult to lay by.

211. Long is the length [flank] of a year.

212. A year is more lasting than Christmas.

213. The twig that yields is more durable than the tall tree that bends.

214. Old age is a heavy burden.

(i) "True honour," says *Cicero*, "is not derived from others, but originates only from ourselves."

(k) Namely, Repeaters and Hypercritics.

(l) Native genius is paramount to all the attainments of study. But, is this point incontestible?

215. Is fearr oirleach da dh-each, no troidh de chapal.

216. Is e mian 'n duine lochdaich cach uile bhi con-trachd.

217. Is fearr a bhi bochd no bhi brèugach.

218. Is furas dol an cuid fir, ach 's e chuis fuirich ann.

219. Is lom an t-suil gun an ròsg.

220. Is bochd an ainnis lomanach.

221. Is co math peighinn chaomhna 's peighinn choi-sin. (m)

222. Is fearr altrom raidh no altrom bliadhna.

223. Is blàth anail na mathair. (n)

224. Is coimheach an tom uire.

225. Is olc a thig muc saill air na sòbhraich na coille.

226. Is furas duine gun nair' a bheathacha.

227. Is furas fear fhaotain d' inghinn gun athair.

228. Is trom geum bò air a h-an-eol.

229. Is maирg a bhiodh na chrann air dorus duin' eile.

230. Is math a ghabh è tomhas mo choise.

231. Is e do cheud chliu t-alladh.

232. Is olc an aoigh is mist an tigh.

(m) "A penny hained is a penny gained."

(n) "The mother's breath is ay sweet."—Kelly's Scott. Prov.

There is a Lettish saying to the same purport, " *Mahtes rokkas allasch mihkstakas*; i. e. The mother's hand is always softest.

215. An inch of a horse is better than a foot of a mare.

216. It is the wish of the wicked [guilty] man that all be imprecated. (o)

217. Better to be poor than to be false.

218. It is easy to take a man's part, but the matter is to maintain it.

219. Naked is the eye without the eye-lash.

220. Poor [indeed] is the naked and utterly destitute [wretch]

221. It is as well to save a penny as to gain a penny.

222. A quarter's [good] nursing is better than a year's [bad] nursing.

223. Warm is the mother's breath.

224. Strange [bleak] is the earthy hillock.

225. Ill would the fat sow fare on the primroses of the wood.

226. It is easy to diet a barefaced man. (p)

227. A man may obtain easily [the hand of] a fatherless maid.

228. Deep [heavy] is the cow's low in a strange fold.

229. It is wretched to be [made] a bar to another man's door.

230. Well has he taken the measure of my foot.

231. It is upon the first [favourable] report depends thy fame.

232. Bad is the guest that the house is the worse of.

(o) There is a Welch saying awfully expressive of the hopeless state of the desperately flagitious. “ *Ni eill Duw dda i ddi-raid;*” i. e. Even God can do no good to the wicked.

(p) Parallel to this is a Lettish proverb, “ *Kas kaunu ne proht tas baddu ne mirst;*” i. e. He that feels no shame feels no hunger,—i. e. a sycophant finds a good table somewhere.

233. Is fearr peighinn an fhortain no'n rosad' is cuig ceud.

234. Is math gach urchair troimh a chlàr.

235. Is mòr a dh'haodar a dheanamh fuidh laimh-deadh-dhuine.

236. Is brathair do na chutach an oighe.

237. Is diomhuan an tom is teine ris. (q)

238. Is trom uallach gun iris.

239. Is e 'n cundas ceart dh'fhàgas cairdin buidh-each. (r)

240. Is Leigh fear ath-chneath. (s)

241. Is fearr guth no meidh.

242. Is minic a bha comhairle righ an ceann amadain.

243. Is mathair easguidh a ni 'n inghean leasg.

244. Is duilich an coilich dubh a ghleidh o'n fhraoch.

245. Is olc an obair là nach d'thoir duine gu cala chum na h-oidhche.

246. Is furas clach fhaodain gu tilg air cù.

247. Is fearr an t-olc a chluintin no fhaicin.

248. Is eigin do'n fheumach a bhi falbhanachd.

---

(q) This alludes to the rapid kindling and speedy extinction of *Muirburn*.

(r) "Even reckoning keeps long friends."—*Ray's Prov.*

(s) "Every man is either a fool or a physician after thirty years of age."

"A good chirurgeon must have an eagle's eye, a lion's heart, and a lady's hand."—*Ray's Prov.* The three best physicians are, "Doctor MERRIMAN, Doctor QUIET, and Doctor DIET,—*Haec tria, mens laeta, requies, moderata dieta.*"

233. Fortune's penny is better than mischance and five hundred. (t)

234. Every shot is good that is through the board, *i. e.* hits the mark.

235. Much might be done under the hand [auspice] of a good man.

236. Youth is brother to madness.

237. A hillock on fire is not of long continuance.

238. The burden is heavy that is unsupported.

239. Correct reckoning leaves friends satisfied. (u)

240. The man wounded a second time is [his own] surgeon.

241. A word is better than a balance.

242. Frequently has counsel fit for a king been in a fool's head. (x)

243. It is the willing mother that renders the daughter indolent. (y)

244. It is not easy to keep the black cock from the heather.

245. It is a bad day's labour [wages] that will not put over one night.

246. It is easy to find a stone to throw at a dog. (z)

247. Better to hear of evil than to see it.

248. The needy must "keep moving" [travelling].

(t) "Hap and a halfpenny is world's gear enough."—*Kelly's Scott. Prov.*

(u) "Even reckoning maketh long friends,  
"No reckoning maketh many friends."—Vide the Works  
of *John Heywood*, London, 1598, 4to.

(x) *Saepe etiam olitor verba opportuna loquutus.*  
(y) "An olicht [nimble] mother makes a sweer [lazy] daughter."—*Kelly's Prov.*

(z) "Qui vent son chien trouve assez de baston."

249. Is diomhan gach cois air thìr gun eolas.

250. Is beag an deirc nach fearr no 'n èuradh.

251. Is fearr a bhi ciunte no bhi cailte.

252. Is duilich bò chuir air laogh, is a gaol air gamhain.

253. Is feird brà breacadh, gun a briseadh. (a)

254. Is maирg a ni droch cleachduin.

255. Is e ath-philleadh na ceathairne 's meise.

256. Is beag a gheارainis sinn ge mòr dhuiligeas sinn.

257. Is binn gach èun na dhoire fhein.

258. Is gearr gach reachd, ach riaghailt Dhè.

259. Is maирg a chuireadh uile dhoigh an aon duine cha 'n deo na chrè.

260. Is fad an èigh a Lochà, is cobhair o chlan O' Duibhne.

261. Is suarrach an cairdeas a dh'fheumas a cheanach tric.

262. Is i 'n dias is triume is ilse chromas a cheann.

263. Is tearc teangaидh mhìn ghath air cùl.

264. Is math an oidhche, gleidheas i crobh is caoraich.

265. Is buan meachdann na folachd.

266. Is cruaidh an leanabh a bhreugadh gun chomas da ghearan.

267. Is baigheil duine ris an anam.

268. Is math an inn'each a chlach, gus an ruigear i.

(a) A *quern*, or hand-mill, is of high antiquity over the whole habitable globe. When water-mills were introduced into the territory of our Gaél, the querns were ordered by the land owners to be broken in pieces. Hence the adage, and its allusion.

249. Tardy is the foot on a territory unknown.  
 250. Small is the alms that is better than none.  
 251. Better to be assured than to suffer loss.  
 252. It is not easy to cause a cow that is fond of a yearling [stirk] take with a calf.  
 253. A quern is the better of being picked without breaking it.  
 254. It is wretched to indulge in a bad habit. (c)  
 255. It is the second coming of the *kern* [thief] that is the worst.  
 256. We complain but little, though much we suffer.  
 257. Every bird is melodious in its own grove.  
 258. Brief is every decree but the ordinance of God.  
 259. Far distant is Lochawe for a cry [to be heard], and so far is aid from Clan Duina.\*  
 260. Worthless is the friendship that must be repeatedly purchased.  
 261. It were sad to place every confidence in one man breathing.  
 262. It is the heaviest ear of corn that lowest bends its head.  
 263. It rarely happens that a smooth tongue is without a sting at its root.  
 264. The night is good; it keeps [preserves in a state of security] kine and sheep.  
 265. Durable is a feud's rod.  
 266. It is hard to soothe a child that cannot tell its ailment.  
 267. Humane is a man unto the soul.  
 268. Good as a chopping-block is the stone till it be reached.

(c) "A bad custom is like a good cake, better broken than kept." *Ray's Prov.*

\* See additional Notes.

269. Is fearr deathoch an fhraoch no gaoth an reota.

270. Is fearr aon tigh air a nighe no dha-dheug air a sguabadh.

271. Is coir ni a thasgaidh fa chomair na coise goirte.

272. Is farsaing beul a bhothain.

273. Is fearr fresdalach no gàbhadh.

274. Is iomad mùtha thig air an oidhche fhada gheamhráidh.

275. Is ann an uair is gainne 'm biadh is còir a roinn.

276. Is mairg a rachadh air a bhannaig is a theann-shàth aige féin.

277. Is ioma cron a bhios air duine bochd. (c)

278. Is e 'n suidh docharach a stigh òsd' is fearr.

279. Is bigid i sud, 's bigid i sud, mar thuirt an dreathainn 'n'ar thug i làn a guib as a mhuir. (d)

280. Is olc a ni bhi falamh. (e)

281. Is righ an cam am measg nan dall.

282. Is buidheach Dia do'n fhìrin.

283. Is fearr coimhearsnach am fogasg na brathair fad o laimh.

284. Is math an tom air am bi sealbh.

(c) *Pauper ubique jacet.*

(d) "All things help, quoth the Wren, when she p—ed in the sea."—*Kelly's Scott. Prov.*

(e) "Poverty is a great evil. Poverty is the worst guard for chastity. Poverty is the mother of health. Poverty is a good, hated by all men."—Vide the *Manual of Wisdom*, Lond. 1804.

269. Better is the smoke of the heather than the frost-wind.

270. Better one house [well] washed, than a dozen [ill] sweeped.

271. It is proper to lay by something for a sore foot. (f)

272. Wide is the door of a *bothy*, i. e. small hut. (g)

273. Better to be provident than to endanger [one's self.]

274. Many a change takes place during the long winter night.

275. It is when food is scarce, it is proper to appor-tion it.

276. It is wretched in him to beg a Christmas cake, when he has abundance of his own.

277. The poor man has many faults.

278. The [wrongful] uneasy seat in the ale-house is the best.

279. "It is the less for that, it is the less for that," said the Wren, when she sipp'd her bill-full from the sea. (6)

280. It is an evil thing to be without substance.

281. The blind of an eye is a king among the blind.

282. God is satisfied with truth.

283. Better is a near neighbour than a brother far from hand.

284. It is a goodly hillock on which cattle are.

---

(f) "Keep something for the sore foot."—*Kelly's Scott. Prov.*

(g) "A wee house has a wide throat." "Spoken," observes *Kelly*, "to deter people from marriage; because a family, tho' never so small, will require something to support it."—But "God hath often a great share in a small house."—*Ray's Prov.*

285. Is minic a bha droch laogh aig deadh mhart.

286. Is fuar leabaidh gun choi-leabaich.

287. Is iomad deagh gniomh a dheanar mar bhiodh a dholaidh.

288. Is faide t-fhacail na t-fhèosag.

289. Is fearr bò na bà ; if fearr duine na daoine.

290. Is i'n' Aoine bhagarach a ni'n' Satharna dèurach.

291. Is òg an Nollaig a cheud oidhche.

292. Is ann a tha 'n cairdeas mar chumar e.

293. Is luath 's mall comhairle 'n duine.

294. Is olc a chleith fhearna nach toir bliadhna do'n ursainn. (h)

295. Is fuar gaoth nan coimheach. (i)

296. Is searbh clàrsair an aon-phuirt.

297. Is coma leis an t-saoghal c'ait an tuit e.

298. Is tric a thainig trod mòr a aobhar beag.

299. Is beo duine ged nach sàthach.

300. Is tric a bha beag treubhach.

301. Is tric a bha mòr mi-sheaghan.

302. Is tric a bha beag, beag an toirt.

303. Is mòr a rinn thu dheire air cho bheag do bhrod.

304. Is baileach a thilg thu clach oirn.

305. Is mithich a bhi boga nan gad. (k)

(h) " It's a bad stake that will not stand one year in the hedge." — *Ray's Prov.*

The Welch proverb runs, " *Adwrgawg cae dryg-amaeth*, A bad farmer's hedge is full of gaps."

(i) i. e. A north-east wind,—alluding, probably, to the Scandinavian strangers, or Norwegian invaders.

(k) i. e. It is time to prepare for departure.

285. Ofttimes has a good cow had a bad calf. (*l*)

286. Cold is the bed without a bed-fellow.

287. Many a good deed might be done, were it not for the damage [danger].

288. Your teeth are longer than your beard.

289. Better is a [good] cow than kine; and better is a [good] man than men.

290. A threatening Friday makes a rainy Saturday.

291. Christmas is young the first night.

292. Friendship is, as it is preserved.

293. Swift and slow is man's counsel.

294. It is a wretched fence of alder [door] that hangs not on the side-post one year.

295. Cold is the wind of strangers.

296. Disgusting [bitter] is the *single-tune* [one-port] harper.

297. The world [wealth] regards not where it falls.

298. High words have oft arisen from a small matter. (*m*)

299. A man may live, though he be not satiated.

300. Oftimes hath the little [man] proved powerful.

301. The big [man] is oftentimes heedless [regardless.]

302. Oft has the little [man] been of small account.

303. You have had much refuse from your best grain. (*n*)

304. You have thrown a stone at us with care.

305. It is time to steep the withes.

(*l*) The converse of this saying is, " An ill cow may have a good calf." " Bad people," observes Kelly, " may have good children, and good, bad."

(*m*) " A small spark breeds meikle wark."

(*n*) Applied to a person who is lavish in the commendation of a favourite.

306. Is ioma tè chuir càl na dhiosg.  
 307. Is duine gach oirleach dheth.  
 308. Is ann' tam a thig an cruadail a dh'aithnichear na cairdin.  
 309. Ionnldaiddh burn salach lamhann.  
 310. Is teughaidh ful na burn.  
 311. Is ioma mìr a thug thu do n' bheul a mhol thu.  
 312. Is maирg a chuireadh an toiseach a luing thu.  
 313. Is ann ort a chaidh uisg nan uibhinn.  
 314. Is duine dona' gun fheum, a chuireadh cuir orm féin, is caithe. (o)  
 315. Is soimich fear fearann, is sona' fear ceirde.  
 316. Is maith 'a cocair an t-ocras. (p)  
 317. Is fear an cù ni miodal ruit, na'n cù ghearas tu.  
 318. Is eigin ghabhail le each mall o nach fhaighir n' fhearr.  
 319. Is meamnach gach moch-thraitheach. (q)  
 320. Is balbh cach sion ach a ghaothar.  
 321. Is sgeul eile sin.  
 322. Is fear a bhiadhadh na ionnsachadh.  
 323. Is maирg a dh'àraichidh a laogh gu moilleach is an galar guineach na dheigh.  
 324. Is mian le amadan imrich. (r)

(o) " Bid me to the roast, and beat me with the spit. Spoken (says *Kelly*,) when we are invited to our cost."

(p) See additional Notes.

(q) ——— " He to his labour hies  
Gladsome, intent on somewhat that may ease  
Unhealthy mortals." — *Phillips' Cyder*, a Poem.

(r) " Fools are fain of flitting, and wise men of sitting." — *Kelly's Scott. Prov.*

306. Mony a she has put kail in his cog.  
 307. He is a man every inch of him.  
 308. It is in time of hardship that friends are best known.  
 309. Foul water will wash hands.  
 310. Blood is thicker than water. (s)  
 311. Many a morsel you have put into the mouth that praised you.  
 312. It were misery to place you on the fore-deck.  
 313. It was on you the egg-water was spilt. (t)  
 314. He is a worthless fellow who invites me, and makes me spend too, [*i. e.* pay the reckoning.]  
 315. The landholder is well at ease; and the craftsman is happy.  
 316. Hunger is a good cook.  
 317. Better is the dog that fawns upon you, than the dog that bites you. (u)  
 318. The slow horse must needs be taken, when a better cannot be had.  
 319. Cheerful is the early riser.  
 320. Still is every weather but the windy.  
 321. That's another story.  
 322. He is better fed than bred.  
 323. It were wrong to rear a calf to plumpness, that keen malady pursues.  
 324. Flitting is a fool's delight.

(s) "Blood's thicker than water."—*Ramsay's Scott. Prov.*

(t) This is thought ominous, or rather deleterious, and is applied to one seized suddenly with sickness.

(u) "Better to have a dog fawn on you than bite you."—*Ray's Prov.*

325. Is laidir a théid, is an fhann a thig.  
 326. Is fad lamh an fheumaich.  
 327. Is laidir an lag ann uchd treoir.  
 328. Is minic a thainig comhairle ghlic a' ceann amadain.  
 329. Is tric leis an droch-sgeul a bhi fior.  
 330. Is fearr cù beo na leòmhan marbh. (x)  
 331. Is beag eadar an còir is 'n dochair.  
 332. Is olc an teangaidh is luath na'n teine. (y)  
 333. Is brathair do na mhad' am meirleach.  
 334. Is ni air leath cèath [uachdar] doirte.  
 335. Is fearr a chlach na bhi gun mhathaich [inneir].  
 336. Is brathair do'n diosg an tuarn fhear.  
 337. Is fear an toit na ghaodh a tuath.  
 338. Is i bhò fhein is luaidh a bheathaicheas d'a laogh.  
 339. Is fearr a chlach gharbh d'an gabhar rud-eigin, na chlach mhin do nach gabhar dad idir.  
 340. Is è leanaibh féin luaidh a bhaistis an tagart. (z)  
 341. Is coir coimhail fir an taith a ghabhail.  
 342. Is furas fuine dheanamh re min. (a)  
 343. Ithear cruach na breacagan.  
 344. Is mine min na grain, is mine mnài na fir.

(x) Eccles. chap. ix. ver. 4.

(y) "Your tongue goes like a lamb's tail."—*Kelly's Prov. Lingua praeccurrit menti.*

(z) "The priest christens his own bairn first." An apology (says *Kelly*,) for serving ourselves before our neighbours.

(a) "It is good baking beside meal." That is, (observes *Kelly*,) People may do well enough, when they have some to uphold and supply them.

325. It is the strong that go, and the feeble that come.  
 326. Long is the arm of the needy.  
 327. Strong is the feeble in the bosom of might.  
 328. Many a time hath wise counsel come from the mouth [head] of a fool.  
 329. Bad news is too frequently true.  
 330. A living dog is better than a dead lion.  
 331. Small is the difference between right and wrong.  
 332. It is an evil tongue that is faster than fire.  
 333. The thief is brother to the mastiff.  
 334. Spilt cream is a thing apart.  
 335. Better is [even] a stone than no manure. (b)  
 336. The turner is brother to the dish.  
 337. Better is vapour than the north wind.  
 338. It is the cow herself that soonest feeds her calf.  
 339. Better the rough stone off which something may be taken, than the smooth stone that yields nothing at all. (c)  
 340. It is his own infant the priest baptizes first.  
 341. It is right to take the goodman's counsel.  
 342. It is easy to bake with meal at hand.  
 343. A stack may be eaten in cakes.  
 344. Meal is smaller than grain ; women are smaller than men.

(b) Instances have been known of stones being gathered from off a field to its detriment. That heat and moisture, occasioned by stones, prove favourable to vegetation, is a fact very generally known.

(c) This alludes to the CORCUR and CROTAL, or *lichen tartareus* and *lichen omphalodes*, which the Gaël gather from off the fragments of fallen rocks. These lichens are much used in the art of dyeing their tartans.

345. Is ioma caochla thig air an t-saoghal fa cheann bliadhna.

346. Is maирg a's mathair do mhac a bao 'nuair is Diardaoин a Bealtuinn.

347. Is laidir tathunn coin is cà na bhroinn.

348. Is fear sneachd'sa Cheiteàin na bhi gun uisg.

349. Ithe na cait fuighil nan caolan.

350. Is fearr a bhi'n tàmh na obair a nasgai.

351. Is fearr an t-àdh, na moch-éiridh.

352. Is fearr a bhi sonadh na crionna.

353. Is fearr aon ghliocas ceannaichd na dithis a nasgai.

354. Is fearr luba na briseadh. (d)

355. Is fearr an rath so far am bheil è, na sud far an robh è.

356. Is fearr fuigheall na uireasbhuidh.

357. Is fearr diol farmaid, na diol truaigne.

358. Is fearr a bhi an aonar na'n droch cuideachd.

359. Is fearr a bhi leasg gu ceannach, na righinn gu paigh.

---

(d) " Better bow than break." Better (remarks *Kelly*,) give way to the present torrent, than by obstinately withholding or opposing it, ruin ourselves. This chimes well with, " Juck, and let a jaw gae o'er you ;" that is, (quoth our commentator,) prudently yield to a present torrent."

" Better bow than breake, it is truly spoken :  
 " Bow'd wands serve for somewhat, so do not broken."

*Heywood's Epigr. on Prov.*

345. Many a change happens in the world in the course of a year..

346. Woe to the mother of a wizard's son when Beltein falls on a Thursday.

347. Loud is the dog's bark when his belly is full.

348. Better to have snow in May than to be without rain. (e)

349. Cats will eat the refuse of tripe. (f)

350. Better be idle than labour for nought. (g)

351. Prosperity is better than early rising. (h)

352. Better be blessed than prudent.

353. Better one precept [wisdom] bought, than two for nought. (i)

354. Better bend than break.

355. Better this good luck where it is, than yonder where it was.

356. Better a remnant than want.

357. Better the recompence [pay] of envy, than the wages of woe.

358. Better to be alone than in bad company.

359. Better to be slow in buying, than tardy [tough] in paying.

---

(e) The English proverbial observation is, "A May flood never did good;" and again, "A cold May and a windy, makes a full barn and a findy."—*Ray's Prov.*

(f) " Hungry dogs will eat dirty puddings."—ib.

(g) " Better be idle than ill occupied."—*Kelly's Prov.*

(h) " Better be sonsie [lucky] as soon up."—ib.

(i) " Wit is never good, till it be bought :

Thy wit is dearer bought, and yet stark nought."—

*Heywood's Epigrams upon Proverbs, Lond. 1598, 4to.*

360. Is' usa' cumail na taruing. (k)  
 361. Is leoir luathas na h-earba gun na coin a chuir ri.  
 362. Is ann mu'n seach thogair an Dun. (l)  
 363. Is aimhleasach gach nochd.  
 364. Is gorm na cnuic am fad uain.  
 365. Is trom an ioram, is an t-ionram.  
 366. Is fearr aon taisgeach na seachd teagraidh. (m)  
 367. Is fad an dail o'n oidheirp.  
 368. Is fearr buille na ionraidh.  
 369. Is minic a thog fear rogha, diù.  
 370. Is diulich rogha a thoirt a diubh.  
 371. Is furasd a chuir a mach duine gun an teach aige fein. (n)  
 372. Iall fada a leather chaich. (o)  
 373. Is olc an t-anacharaid an Righ.  
 374. Is goirt a bhuailear an leanabh nach faoid a ghearan.  
 375. Is i 'n inghean easgaidh a ni mhathair leasg.

(k) " Better hold by a hair as draw by a tether." " Better have a thing," observes *Kelly*, " in present possession, than have never so good a title to it."

(l) " Rome was not built in one day, that is well known,  
 " Nor in one day will it be overthrown." — *Heywood's Epigr. on Prov.*

(m) " *E meglio aver hoggi un uovo che dimani una gallina.*  
 Better have an egg to-day, than a hen to-morrow."

(n) Well does this saying apply to many of the new proprietors of the territory of our Gaël !

(o) " *Ex alieno tergore, lata secare lora.* To cut large thongs out of another man's leather."

361. It is easier to hold than to draw.

362. The roe's speed [in flight] is sufficient without hounding her.

363. It is gradually that the Dùn [castle] is built.

364. Hurtful is every nakedness.

365. Green are the hillocks that are far distant.

366. Heavy [sad] is the sea-song and the rowing. (p)

367. Better is one treasure than seven provisions.

368. Long is the delay from the attempt.

369. A [bold] stroke is better than [mere] report.

370. Ofttimes a man chooses the worst for the best. (q)

371. It is difficult to make the best of the worst.

372. It is easy to dispossess a man of a house that is not his own.

373. A long thong off another's leather.

374. The king is a bad *anti-friend*.

375. The child is severely beat who may not complain. (r)

376. It is the willing daughter that makes the lazy mother (s)

(p) The *iòrum*, or boat-song, here alluded to, must be of a wailing cast, corresponding to the double stroke of the oar, when, most likely, the corpse of a Chief was conveyed to IONA, (the ancient place of interment on that sacred island), whence the Gaël and Scandinavians, Scoto and Anglo Saxons, received the light of the Gospel.—Vide *Bede's Eccl. Hist.*

(q) “ The best is behind, the worst is before :  
 Between both, beware drift to the worst shore.  
 The worst is behinde, but the way is not rough :  
 The worst will get before againe, time enough.”

*Heywood's Epigr. on Prov.*

(r) “ It is a sair dung bairn that mayna greet.”—*Ramsay's Scott. Prov.*

(s) This is the converse of “ A willing mother,” &c.

377. Is math an saoghal so ma mhairis e.  
 378. Is math a chuit am faidhar ni le iarraidh.  
 379. Is minic a bha rath air mall-thriallaire.  
 380. Is lom an tràigh air an cuntar na faochagan.  
 381. Is fearr geall caillaich na tabhaint Righ.  
 382. Is mò do mholl na d' shiol.

## L.

1. Leoghaidh a choir am beul ann anamhain.
2. Lamhan leinibh agus goile seann duine.
3. Lianar long le shleigin.
4. Leig an t'-earbal leis a chraicean.
5. Leum an gara far an isl' e. (t)
6. Lianar bearn mhor de chlacha beag.
7. Leanaidh bliadhna chis na bràbhan.
8. Leisgeach an laimh gun treabhadh.
9. Leighis air leth a losgath.
10. Leann dubh air mo chridhè. (u)
11. Leig troimh na meuraibh è.
12. Ludh an spioraid dol timchiol na drochaid.
13. Luigh e fad air taobh tighe duin' eile.
14. Laigh leis an t-suil, is falbh leis a ghlùn.

---

(t) " Every body loups o'er the dyke where it is laighest."—  
*Kelly's Scott. Prov.*

(u) Alluding to dejection of mind.

377. It is a good world should it last so.  
 378. It is a good court, where a thing may be had for the asking.  
 379. Ofttimes has good luck attended a slow traveller.  
 380. It is a bare shore on which the periwinkles may be numbered.  
 381. A carlin's promise is better than a king's gift.  
 382. Your chaff is more than your corn.

## L.

1. Justice melts in the mouth of a little soul.
2. The hands of a child, and the appetite of an old man.
3. A ship may be loaded with shells. (*x*)
4. Let the tail go with the hide. (*y*)
5. Leap the wall where it is lowest.
6. A great gap may be filled with small stones.
7. A yearling follows straw.
8. Lazy [tardy] is the hand without ploughing.
9. Burning is half cure.
10. Black beer at my heart.
11. Let it slip through the fingers.
12. Go about the bridge as the ghost did.
13. He tarries too long in another man's dwelling.
14. Lie with a [sore] eye, and walk [gently] with a [sore] knee.

---

(*x*) If it be loaded with *cowries*, it is no bad freight.

(*y*) "Let the tail follow the skin." "Let the appurtenance follow the main bulk."—*Kelly's Scott. Prov.*

15. Làn beol a bhiadh, is lain bail' a naire.
16. Ludh 'n t-sneachdaidh, tidh'n gun sireadh gun iaraidh.
17. Linarchd nan lamh ma'n obair, is lianarchd nam bà ma'n chugainn.
18. Leig fad an teathair leis.
19. Leighis air gach tinn, creamh is im a cheitein.
20. Luath na mall thig a maigh, thig a chubhag.
21. Leintibh farsain do na leanabanaibh oga.
22. Là feil mo Cheiseig bithidh gach easgan torrach.

## M.

1. Mionach a bheathaich is maoile air adhaircin a bheathaich a's bioraich.
2. Ma's breug uam e, is breug thugam e.
3. Ma's dubh ma's odhar, ma's donn, is toigh leis a ghabar a meann.
4. Mire ri cuilein cha sguir e gus an cal e. (z)
5. Ma deir thu n'as lèir leat, deir thu ni is nàr leat (a)
6. Ma's olc am fithich, cha'n fhearr a chomain.

(z) Applied to the cannaile who cleave to each other. "Like to like, quoth the Devil to the Collier." "Like to like, and Nan for Nicholas."—*Ray's Prov.*

*Ogni simile appetisce il suo simile.*

(a) "Lang sports turn to earnest."—*Ramsay's Scott. Prov.*

15. A mouthful of food and a townful of shame. (b)
16. Come as the snow, unsought, or unsent for.
17. Many hands about the work, and many cows fill the milk pails.
18. Let him have the length of his tether.
19. Wild garlick and May butter is a remedy for every disease. (c)
20. Whether slowly or speedily comes May, the cuckoo comes.
21. Narrow shirts to little infants.
22. On the fair-day of St Ceoseig every eel is pregnant.

## M.

1. The entrails of the hornless animal on that of the horned.
2. If it be a lie, it goes as it came to me—a lie.
3. Should the kid be either black, dun, or brown, the goat [its dam] delights in it.
4. Play with a puppy, and it ceases not till it howl.
5. If you say what you have seen, you will tell what will shame you.
6. If bad be the raven, his treatment is no better.

---

(b) "An egg," when stolen, "is a mouthful of meat and a townful of shame."—*Kelly's Prov.*

(c) *Ramson*, or wild garlick, boiled with a considerable quantity of butter, is a mighty specific with the uneducated native practitioners of medicine among the Gaél. They assuredly possess a remarkable knowledge of the use of the medicinal plants indigenous to the Grampians and Western Isles.

7. Ma's math leat sith, cairdeas agus cluain, éisd, faic, is fuirich, samhach. (d)
8. Meallaidh am biadh am fitheach o' na chraoibh.
9. Ma's àil let a bhi buan, gabh deoch gu luath an deigh 'n uibhe.
10. Ma sheallas bean air a ghlùn toisgeil, gleidh i leathsguel. (e)
11. Ma's fiach an teachdairc, is fhiach an gnodhach.
12. Mol an mona' is na ruig e, dimoil a choille is na fag i. (f)
13. Millidh aon tarruing an t-each, is aon each'n t-seisreach.
14. Millidh an cleas th'air fichid, an fichid cleas.
15. Ma bhualeas tu cù no balach, bual ga math iad.
16. Mealladh tu 'n t-ubh o 'n chorra-ghlas ged bhiodh a da shuil a coimhead ruit.
17. Ma chaidh mi do'n allt, cha b'ann le clut nan soi'chin.
18. Mar bhiodh a 's ma re, cha bhiodh duine beo. (g)

(d) " He who would live in peace and rest,  
Must hear and see, and say the best."

(e) " You must drink as much after an egg as after an ox."  
" This," observes *Kelly*, " is a fond and ungrounded old saying."

(f) Does this proverbial caution allude to the original Celtic tribes who inhabited the woods or great forest of *Gaul*, described by *Strabo*, and which extensive district was called *Κελτογαλατία*? See this subject ingeniously and very ably treated of in *GRANT*'s " Thoughts on the Origin and Descent of the Gaël."

(g) This facetious truism is parallel to, " If the sky falls, we shall catch larks;" as the Italians have it, " *Se rouinâsse il ceilo si pigliarebbon di molti uccelli.*"

7. If it seems good to thee peace, friendship and adulation, listen, look on, and remain silent.
8. Food will lure the raven from the tree.
9. If you wish to be durable [a long liver] drink soon after [eating] an egg.
10. Should a woman but look on her left knee, she will frame an excuse.
11. If the messenger be of worth, the business is important.
12. Commend the moor, but thither go not; decry the wood, but leave it not. \*
13. One nail will spoil [lame] the horse; and one horse will spoil a team. (h)
14. The trick above the twentieth, may spoil the twenty tricks.
15. Should you strike either a dog or a lout, strike home.
16. You would beguile the heron of her egg, although both her eyes were fixed upon you. (i)
17. If I went to the brook, it was not with the dish-clout. (k)
18. If it were not for existence, no man could be alive.

---

\* *Loda il mare et tienti à terra.*

(h) "For want of a nail the shoe was lost." "I have seen this," says *Kelly*, "run out to a great length; but the meaning is, that a little care, early bestowed, may prevent a great loss."

(i) The heron's vigilance is proverbial.

(k) This is put into the mouth of an unmarried mother as excuse for her frailty; and the apology is highly characteristic that *intimate connection* (which for many ages obtained among the Gaél), of the higher classes and the lower, in the o-

19. Mur bhiodh ma na phoit ach Macheoc's n liadh.
20. Mar a's toigh leis na gabhair na coin.
21. Ma thuiteas clach as a ghleann 's ann sa charn a stadas i.
22. Mar biodh tu'm sheomar cha'n fhaic tu mo chuid.
23. Mian lach an t-uisg air nach bi.
24. Ma chomas duit teumadh, na ruisg do dhèudach am feasd.
25. Millidh airc iasad.
26. Ma deir mi féin “*thu*” re mo chù, deir na h-uile fear e.
27. Ma's fearail *thu*, na biodh gruaim ort.
28. Molaidh an t-each math a féin. (*l*)
29. Mar is mianaich le brù, bruichear bonach.
30. Mam air an t-sac gun fheum.
31. Mar thabhan coin ris an ré.
32. Math air seann duine, math air fall duine, is math air leanaibh beag, tri mathan cailte. (*m*)
33. Mar bha chailleach air Eoghan, dheoin no dh'ain-deoin.
34. Ma chaireas duin' a leabaidh, is ann a luigheas è.

---

times of Clanship.—See this noticed in *Jamieson's* edition of *Burt's Letters*, recently republished.

(*l*) “Good wine needs no bush.” “Gude ale needs nae sp.”

(*m*) This may truly be said to be another of the unchristian proverbial sayings, although its application be too obvious; and, sh! but too frequently verified.

19. If none were about the pot but Maceock and the ladle, [*i. e.* I would fare the better.]
20. As goats like dogs. (*n*)
21. If a stone falls [out of the glen] from the hill, it is in the cairn it rests. (*o*)
22. If you had not been in my chamber, you would not have seen my moveables. (*p*)
23. The duck's delight is in water on which nothing else is [swims.]
24. Never shew your teeth, if you may not bite. (*q*)
25. Distress destroys credit.
26. If I myself say "*lie down thou!*" to my dog, every one will say it.
27. If thou art manly, frown not.
28. The good horse commends himself.
29. As the appetite [belly] inclines, so bake the bannock.
30. The handful above the sackful without need.
31. Like a dog's barking at the moon.
32. Good done to an old man, good done to a bad man, and good done to a little infant, are three *goods* cast away.
33. As the carlin came on Evan,—whether he would or not.
34. As a man makes his bed, so he must lie in it.

(*n*) Or, "As cats like mustard."

(*o*) The Welch saying is nearly to the same purport, "*Rhe-tid maen yn gafo wastad*; Let the stone roll till it finds a level."

(*p*) "If you had not ploughed with my heifer, ye had not found out my riddle."—Judges xiv. 18.

(*q*) "Never shew your teeth when you cannot bite." "Never bite, unless you make your teeth meet." "This and the former," observes *Kelly*, "savour too much of malice and revenge. *Vile unchristian vices.* The more noble way is, to forget and forgive."

35. Mar thuitis a chraobh is ann a luigheas i.
36. Ma's math an t-each, is math a dhreach. (r)
37. Mar bha gille mor na bram, cha'n fhuirich è thall, 's chan fhuirich è bhos. (s)
38. Bòid chiaraig ris na fearaibh, is bòid nam fearaibh uile re ciaraig. (t)
39. Moch-eirigh 'luain, a ni 'n t-suain 'mhàirt.
40. Moladh gach fear an t-ath mar gheibh è, e. (u)
41. Mol an là math mo oidhche.
42. Ma rinn thu teine math dhuit féin, dean do ghara ris.
43. Mian de mhianaibh 'n Iarsalaich, cuibhrionn mhòr de na bheagan.
44. Ma sa fior na breug e, mìlidh e bean.
45. Mar bhiodh an reodha, threabhar gach tìr.
46. Mar e bran, is e bhrathair.
47. Moladh na daoithid.
48. Mac mathairail, is inghean athairail.

---

(r) "A good horse cannot be of a bad colour."—*Ray's Prov.*

(s) This was that *elegant* repartee of Clark (translator of the "Works of the Caledonian Bards,") to Shaw (the compiler of a Gaelic Dictionary and Grammar,) in allusion to the latter's apostatical conduct regarding the authenticity of Ossian.

(t) Vows of this nature are seldom violated.

(u) "Ruse the fair day at night." "He had never a bad day who had a good night."—*Kelly's Prov.* "It is not good praising the ford till a man be over."—*Ray's Prov.*

35. As the tree falls, so there it lies.
36. If the horse be good his colour is good.
37. Like the huge wind-breaker—he will neither stop on this side, nor on that.
38. The swarthy maiden's vow against [marrying] the men ; and the men's solemn promise against [marrying] the maiden.
39. Early rising on Monday makes [allows of] a sound sleep on Tuesday.
40. Let every man commend the ford as he finds it (x)
41. Praise the good day at the close of it.
42. If you have made a good fire for yourself, warm yourself at it.
43. The desire of desires of the covetous, is, a large portion of the little.
44. Be it true or false [an evil report], it injures a woman.
45. Were it not for the frost, every territory might be cultivated.
46. If it be not Bran, it is his brother. (y)
47. Commendation from the wicked. (z)
48. A son mother-like, and a daughter father-like.

---

(x) “Ruse the ford as you find it.”

(y) *Bran*, Fingal's favourite stag-hound, whose feet were yellow, sides black, tail white, back gray, ears erect, and of a ruddy tinge.

(z) The praise or flattery of the wicked is worthless.

49. Mar is faid a bhios sin gu math, is gioraid a bhios sin g'a h-olc.

50. Ma's beag leat e, crath sonas air.

51. Ma'n seach a shèidir na builg.

52. Ma cheannachas tu fath-each, ceannaichidh tu ath-each.

53. Mar is luaith, 's foisge mhoille. (a)

54. Ma bhios aon chron 'san eolach, bithidh dha-dheug 'san ain-eolach.

55. Ma's ceol fidileirichd, tha na leoir again di. (b)

56. Mar thig truibhas do'n mhuic.

57. Ma tha thu comadh, deain comaidh ris a mhuic.

58. Ma's beag mo chos, cha mho' mo chuaran.

59. Mar lus an 'donaich gun mhath na dolaidh ann.

60. Ma b'umhail g'am b' fhior.

61. Ma's olc an leanabh, cha'n fhearr a luasgadh.

62. Mar fear air carn.

63. Mar chaitheas duin' a bheatha, bheir è breith air a choimhearnsnach.

64. Mar gu'n tige saithid a bogha.

65. Mar g'am biodh an tein' air do chraiginn.

66. Mar bha Ossian an dei' na Fiannabh.

67. Millidh dànadas modh.

68. Minic is searbh an fhirin re innse.

---

(a) " The more haste the worse speed, quoth the tailor to his long thread."—*Kelly's Prov.*

*Nimis propere minus prospere.*

(b) Rory Dall, alias Roderick Morison, (repeatedly mentioned), having, it is said, met with his match in the person of a celebrated violin performer, when the blind harper sarcastically complimented his tuneful antagonist in the above remark, which has since passed into a proverbial expression, when one " *harps too long on one string.*"

49. The longer we are well, the shorter we shall be ill. (c)

50. If you deem it little, besprinkle it with good luck.

51. The bellows are blown by turns.

52. If you buy a bad horse, you must needs buy another.

53. The speedier done the more likely to spoil it. (d)

54. If an acquaintance have one fault, a stranger has a dozen.

55. If fiddling be music, we have enough of it.

56. As the trouse becomes the sow. (e)

57. If you are indifferent, be at ease with the sow.

58. If small be my foot, so is my *cuaran*, [i. e. shoe, or rather sock].

59. As the Sunday-plucked herb, it does neither good nor harm.

60. As heeded [foreseen] so it happened.

61. If the infant's bad, his rocking is no better.

62. Like a man upon a cairn, [i. e. an outlaw].

63. As a man spends his life, so he judges his neighbour.

64. As an arrow darts from the bow.

65. As if fire were on your skin.

66. As Ossian was, who outlived the Fingalians. (f)

67. Audaciousness spoils good breeding.

68. Truth is frequently bitter in the telling.

(c) This observation, which has become proverbial, is an inscrutable fact in the secret workings of nature.

(d) This is another facetious truism of very universal application.

(e) "Like a sow playing on a trump."—*Kelly's Prov.*  
*Oros λυγας. Asinus ad lyram.*

(f) "Gu dall, gu deurach, 's gu faoin,  
 Tha mo shiubhal le daoine gun chli."

— "Blind, tearful and feeble, my departing is with strengthless men."—*FINGAL*, Book III. 506.

69. Moran gleogaireachd is beagan gleidheadh.
70. Miosg gun liunn as meas' a th'ann.
71. Mian na maighdinn aig a chailllich.
72. Moladh mairbh.
73. Mor uam is beag agam.
74. Mian a chait san traigh 's cha toir e féin as è. (g)
75. Meisneach math a bhriseas an cridhe 'san amh-ghar, is foidhidin mhath a bhriseas an cridhe 'san amhghar.
76. Mac mar an t-athair.

## N.

1. Na 'm bu toigh leat mi, cha bu trom leat mi. (h)
2. Nuair a chi thu bean oileanich beir oirre, beir oirre; mar beir thus' oirre, beiridh fear eile oirre.
3. Na ith 'sna ob cuid an leanabh beag.
4. Na dean tair air n' as leat, a ni nach leat cha'n e dh'fhoghnas duit.
5. Na'm biodh mo chù cho olc ionnsach ruit, b'e cheud rud a dheanain a chrochadh.
6. Na innis do rùin do d'charaid gorach, no d'na-mhaid glic.

---

(g) " The cat would eate fish, but she will not wette her feete,  
She thinketh flesh with dry feete more sweete, than fish with weete."

Heywood's Epigr. on Prov.

(h) The repartee of a fondling, when complained of as too heavy on the knee.

69. Much arrogance, but little industry.
70. Ebriety without ale is the worst that can be. (*i*)
71. The old wife's desire is that of a maiden's.
72. Commend the dead. (*k*).
73. Much I want—I have but little.
74. The cat's wish, [*i. e.* fish] on the sea-shore,—but she will not catch them herself.
75. It is in affliction that high courage rends the heart; and patience is at its height when the heart breaks in affliction.
76. A son such as the father.

## N.

1. If you loved me, I would not seem burdensome.
2. If you see a well educated woman, lay hold on her, seize her;—if you do not so, another man will.
3. Neither refuse, nor eat the little one's piece of any thing [offered.]
4. Hold not in contempt what is thine,—what is not thine, will suffice thee not.
5. If my dog were as ill trained as thou art, my first deed should be to hang him.
6. Tell not thy mind to thy foolish friend, or to thy knowing enemy.

---

(*i*) Intoxication without a known cause is assuredly the worst state of suspended reason.

(*k*) “ Speak well of the dead.”—Vide the *Manual of Wisdom.*

7. Neart teine, neart mara, is neart balaich air bainidh is mease coinnich.
8. Nimh gun neart, nimh na culeig, bheir fuil air a chraigheann.
9. Na dean uail a cuid duin' eile.
10. Na abair duic ris an eun gus an tig e as an ubh.
11. Na toir droch mheas air mac luideagach, no air loth phealagach.
12. Ni cailian am fiacail inntin loisnich.
13. Na sín do chasan na 's faide na theid t-aodach. (l)
14. Na dean bailc air imir math treabhaidh.
15. Na buail ach mar bhiadhas tu. (m)
16. Na cuir a mach an t-uisge salach gu's an toir thu stigh an t-uisge glan. (n)
17. Na treig do shean aodach gus am faidh thu aodach nodha.
18. Na cuir do lamh eadar a chlach 'sa scrath. (o)
19. Na biodh do theangaidh ann do sporan.
20. Na cuir do choran gun chead ann 'n gart fir eile.

(l) " Stretch your legs according to your coverlet."—*Ray's Prov.*

(m) " Strike as you feed, and that's but soberly." " A reproof," says *Kelly*, " to them that correct those over whom they have no power."

(n) " Cast not out the foul water till you bring in the clean." " Part not," says the last cited writer, " with that way of living you have, till you be sure of a better."

(o) This alludes to those sly meddlers who set kinsfolks by the ears.

7. The strength of fire, the strength of the sea, and the strength of a mad fellow, are the worst to encounter.
8. The pithless poison, is the fly's poison [bite] that stains the skin with blood.
9. Boast not of another man's means.
10. Call not chuck to the chick till it be out of the egg.
11. Despise neither a ragged boy [son], nor a shaggy colt.
12. A seed between the teeth disturbs the mind.
13. Stretch not your feet beyond your covering.
14. Make not a baulk on a good arable ridge. (p)
15. Strike no more than you feed.
16. Throw not out the foul water till you have brought in the clean.
17. Abandon not your old clothes till you get your new.
18. Put not your hand betwixt the stone and its scurf.
19. Let not your tongue be in your purse.
20. Put not your sickle, without leave, into another man's standing corn.

---

(p) "Make no baulk in good bear-land." "Spoken," says *Kelly*, "when it is proposed to marry the youngest daughter before the eldest." *Rig and baulk*, (i. e. an alternate ridge of cleared ploughland, and the stones gathered off it accumulated on the *baulk* left unploughed,) was the ancient mode of agriculture throughout England, Scotland and Ireland. What a waste of arable land! How different the present improved system of rural economy!

21. Na 'n ithe na coin do dhiot is falbh le do shuipeir  
cha bhiodh tu cho mear.
22. Na bi ga shireadh, is ga sheachnad.
23. Na aireamh a chaoideh 'n t-iasg gus an tig iad as  
a mhuir.
24. Na gabh boirineach air bith mar mhnaí, ach aon  
air am bi' athais agad oirré.
25. Neach a shíneas a lambh, sìneadh è chas.
26. 'Nuair a shaoil thu bhi air muin na muic, 's ann  
a bha thu laimh ri anns an laip [laithach.]
27. Nuair is tinn' air duin' is è cheann a cheart  
mhuiNeal.
28. Nuair a chaillis duin' a storas, chan fhiu a sheòla  
no chomhairle. (q)
29. Naigheachd is mó 'm bliadhna 'se 's ludh'n ath-  
bhliadhna.
30. Nuair bhios mise thall, gearr an drochaid.
31. Nuair is fearr a chluich, is fearr seur. (r)
32. Ni è dhiotsa feumanach, is ni è dhiomsa breag-  
ach.
33. Na deanadh duine tuirse 'n earalas gu'm faidh è  
cuimse.
34. Na triuir na fhuiling criotach, sean a bhean,  
cearc, agus caoradh.

(q) " Wood in a wilderness, moss on a mountain, and wit in a poor man's breast, are little thought of."—*Kelly's Scott. Prov.*  
— " God send us some money, for they are little thought of that want it, quoth the Earl of *Eglinon* at his prayers."—ib.  
(r) " Give over while the play is good."—*Kelly's Scott. Prov.*

21. If the dogs had eaten your breakfast, and run off with your supper, you would not be so merry.
22. Be not seeking it, and [at the same time] shunning it.
23. Never number your fish till they be caught. (s)
24. Take no woman whatever that is faultless. (t)
25. He who stretcheth out his hand, must stretch out the foot. (u)
26. When you thought yourself upon the sow's back, you were only lying beside her in the mud.
27. When a man is in the greatest trouble, his head [neck] is his best support.
28. When a man's means are gone, his instruction and counsel are of no value.
29. What is the greatest news this year, may be the least the ensuing year.
30. Break down the bridge—when I have got over it.
31. When the play is at its best, it is best to cease playing.
32. He makes you a needful tool, and me a liar.
33. Be not a man of sorrow with regard to futurity, you will get your aim, [i. e. your allotted portion.]
34. The three that suffer not caressing are, a carlin, a hen, and a ewe.

---

(s) "Gut no fish till you get them. All the craft is in the catching."—*Kelly's Prov.*

(t) "He is lifeless that is faultless."—*Ray's Prov.* *Nemo sine crimine vivit.*

(u) He who lendeth any thing to a negligent person must walk (stretch out his foot) to get it back again.

35. Nuair theirgis gual teirgidh obair. (x)

36. Na'n sealladh cù air comain.

37. Ni lamhan fada cluasan goirid.

38. Nuair a bhios a mhuc sàthach cinnidh 'n drabh goirt.

39. Ni Carcair càis nuair theid crobh chaich an diosg.

40. Nuair a thig aon ni, thig gach aon ni.

41. Na innis d'uil' inntin do d'mhnai, no do d' chombanach.

42. Na abair ach beag, is abair gu math e.

43. Na seachain an iorguill is na iar i.

44. Ni droch thaisgeach moran mheirleach.

45. Ni'n sporan falamh ceannach tais.

46. Ni crithe subhach gnuis shuilbhear.

47. Na ni am bodach le chrògan, millidh è le spogan.

48. Na tog mi gus an tuit mi.

49. Na loisg do theangai an' càll fir elle. (y)

50. Nam bu bhuan, bu mhaidh.

51. Nan tugadh aithreachas air ais, cha deanadh neach ni b' aithreach leis.

52. Na seid sop nach uraid thu fein a chuir as.

(x) The charcoal, which is made from peat (turf) is that which is in use throughout the Grampians and Western Isles; the mode of making it is very simple and ingenious.

(y) "Scald not your lips with another man's pottage."—Ray's Prov. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

35. When the charcoal is spent the [smith's] work ceases.
36. If a dog would but see his obligation.
37. Long hands make short ears. (z)
38. As the sow fills the draf<sup>f</sup> sours. (a)
39. Carcair will make cheese when other 'people's kine go yeld.
40. When one thing [disaster] comes, every thing [calamity] follows.
41. Tell not all your mind either to your wife or to your companion.
42. Speak but little, and speak that well.
43. Neither desire, nor decline the strife [of battle.]
44. A bad treasury makes many a thief.
45. An empty purse damps a bargain. (b)
46. A glad heart makes a gay countenance.
47. What the carl makes with his hands, he spoils with his feet.
48. Take me not up, till I fall.
49. Scald not thy tongue with another man's broth [kail].
50. It would be good, were it lasting.
51. If repentance could bring back aught, no one would do any thing that seemed to require repentance.
52. Blow not a wisp [lit] you may not yourself extinguish.

(z) Alluding to the punishment of thieves.

(a) "As the sow fills the draf<sup>f</sup> sours. When people's stomachs begin to fill," says *Kelly*, "their meat insensibly loses relish; whereas on the contrary—*hunger is good sauce.*"

(b) "A toom purse makes a blate merchant. A silverless man goes fast through the market."—ib.

53. Na caill am magh air a chluain.
54. Nam biodh cugain aig a chat is tric a rachadh e ga feuchain.
55. Nighe a mhadie air a mhathair.
56. Ni droch dhuine dàm da féin.
57. Na gearr do sgornach le d'theanga féin.
58. Nà h-uile fear a theid a dholuidh, gheabh è dolair o Mhac Aoigh.
59. Na tarruing mi gun aobhar, 'sna cuir air ais mi gun onair. (c)

## O.

1. Oran na circe bedith.
2. O na rinn mi'n oirleach ni mi'n rèis.
3. Oidhche roimh a bhàs bu choir dhuin' athais a thilge.
4. O'n laimh gus a bheul, cuibhrinn is fearr air bith.
5. Obair an doill.
6. O na's tu mharcaich an t-each, cruth e.
7. Olc na cùis gu deire. (d)
8. Oidhche a mach, is oidhche a steach; math na caorach is olc an éich.
9. Onfha' na poite bige.

(c) This is an inscription said to be on a sword.

(d) "Sufficient for the day is the evil thereof."

53. Lose not the field upon the plain.
54. If the cat had cream, she would often be tasting it.
55. The dog washes himself on his dam.
56. A bad man makes his own destiny.
57. Cut not thy throat with thine own tongue.
58. Every man that fails, shall get a dollar from Mac-Kay.
59. Draw me not without [sufficient] cause, and return me not without honour.

## O.

1. The pert hen's song.
2. Since I have made out the inch, I'll make the span. (e)
3. The night prior to his death, a man ought to throw away his reproach.
4. From hand to mouth is the best portion. (f)
5. The labour of the blind.
6. Since it was you that rode the horse, shoe him.
7. Put off evil to the last.
8. One night out, and another in, may be good for sheep, but ill for horses.
9. The boiling rage of the little pot. (g)

---

(e) "Give you an inch, and you'll take a span."—*Kelly's Prov.*

(f) "Give us this day our daily bread."

(g) "When the pot's full it will boil over."—*Kelly's Scott. Prov.*

P.

1. Piseag air toll, se sin an tairbhe ; ach piseag air piseag, se sin an luireach.

2. Pic [faisg] an coimheach.

3. Piseach math ort.

*Comme je les j'envoie*

R.

1. Ruigidh dàil doras.

2. Rug iasg orm. (h)

3. Ruigidh 'n ro-ghiulachd air an ro-ghalar.

4. Ruithidh an t-saigeis le bruach.

5. Rùisgidh brù bragad. (i)

6. Ruigidh each mall muilen, 's cha ruig an t-each a bhriseas a chnamhan.

7. Ruin cailich gu 'n trod i. (k)

8. Roinn a mhic r'a mhathair.

9. Rug bò laogh dha.

10. Racha è tre tholl toradh gu ni fhaotin.

11. Ruin do chridhe air do chuisle.

12. Ruith chaoin an da fhiadh.

13. Rusgidh a thigh féin a thugh a tigh a choimhar-snaich.

(h) Said when one is seized suddenly with sickness.

(i) "Your belly will never let your back be rough. Spoken to spendthrifts."—Kelly's Scott. Prov.

(k) The Welch adage is, " *Nerth gwraig yn ei thavand*,—The strength of a woman is in her tongue."

## P.

1. To patch a hole is profitable ; but to put a patch upon a patch, is but to make a *luireach*, [*i. e.* a beggar's cloak, or patched covering.]
2. Pinch the stranger, [*i. e.* a new comer.] (*l*)
3. Good luck befall you.

## R.

1. Delay will reach the door [at last.]
2. A fish hath seized me.
3. Very good nursing [cherishing] may remove [reach] very severe illness.
4. A haggis itself will run down-hill.
5. The belly bares the back [neck].
6. The slow horse will reach the mill ; but never shall the horse that breaks his bones.
7. The Carlin's delight is—to scold.
8. The son's share with the mother's [portion].
9. His cow has calved. (*m*)
10. He would go through a wimble-bore to find aught.
11. As your heart inclines, so may your pulse beat.
12. The chace of the two-deer-stag-hound.
13. He will strip his own house to thatch his neighbour's. (*n*)

(*l*) This malicious practice is not altogether confined to the fastnesses of the Grampians, and insulated abodes of the Gaël.

(*m*) " He has found a horse's nest."

(*n*) " Rob Peter to pay Paul."

## S.

1. Sliog am bodach is scrobaidh è thu, buail am bodach is thig è gu d'laimh.
2. Siubhal na samhnadh dha.
3. Seachnaidh duin' a bhrathair, ach cha seachain è choimhearsnach.
4. Siubhal a chait a cha'n eas.
5. Slat is treise no'n cuaille.
6. Sèididh aon sroin shallach an clachain.
7. Sonas an lorg na caitheadh.
8. Sannt gun sonas éirigh 'n donus da !
9. Seachain an t-olc is seachainidh an t-olc thu. (o)
10. Suidh gu h-iosal is diol gu h-uasal.
11. Sop as gach seid.
12. Suidh ghecidh ann doras tigh an t-seannaich.
13. 'Smeas so na'n t-alam.
14. Sniomhaidh tighearna fearna tuathnach daraich.
15. Sgreach na muic dol do'n iolainn. (p)
16. Sùrd air Suainard ! chaidh Ardnamurchan a dholuidh ! (q)

(o) " Abstain from all appearance of evil."—Thess. chap. v. ver. 22.

(p) The impatience of a sow in quest of its food is proverbial, as above.

(q) Two adjoining districts of Argyleshire. The above watchword passed into a proverb, and is usually repeated when about to begin labour briskly.

## S.

1. Stroke the carle and he will scratch you ; strike the carle and he will come to your hand.
2. Let him depart as Hallowmass. (r)
3. Without a brother a man may live ; but not without a neighbour.
4. The cat's departure in the cascade.
5. A switch is stronger than a pole.
6. The blowing of one foul nose in church excites all present to blow the nose.
7. Prosperity attend the spending !
8. May harm betide hapless greediness !
9. Eschew evil, and evil will fly you.
10. Sit humbly, and pay genteelly, [or, sit lowly, and pay highly.]
11. A wisp out of each truss. (s)
12. The goose's brooding at the fox's door.
13. This is worse than the alum. (t)
14. An alder *laird*, will twist an oak *tenant*. (u)
15. The sow's squeak while hastening to the corn-yard.
16. Prepare, Suinard ! Ardnamurchan is gone to wreck !

(r) *i. e.* Never to return.

(s) Applied to those who borrow all, as did the Daw in the fable.

(t) See additional Notes.

(u) The alder is of much quicker growth than the oak ;— the former being more pliant, and the latter less compliant, the allusion in the text is sufficiently plain.

17. Scoiltidh farmaid a chlach.
18. Scoiltidh sùil a chlach. (*x*)
19. Saoilidh am fear a bhios gun mhodh gur e 'm modh a mi-mhodh.
20. Salachaidh aon chaora chlomhach an treud.
21. 'Sleamhuin sliasaid ath-mhna.
22. Seannach a giarraidh a ruagaidh.
23. Seile air do bhrat féin sin.
24. Seachain an t-àth san do bhàth do charaid.
25. 'Sann ma dheire rug thu 'n t-oighre.
26. 'Sann a bhios an uaisle mar chumar i.
27. Shanntaich an t-athach an t-òr.
28. 'Si cheird a chungaидh.
29. 'Si namhad duine a cheird nach cleachd è.
30. Scarraidh aimbeartas deagh-chommun. (6)
31. 'Sè chneath féin ni gach duine a ghearan.
32. 'S sean an duine dhí'fhaodas fhortain innse.
33. 'Sleamhuin an laogh a shliògas a mhathair.
34. 'S ann fhad sa bhios an t-slat maoth is usa a lùbadh. (*y*)
35. 'Sioma tonn th'eadar thu 's tìr fathasd.
36. Sgian an fhir ud shios, is truail an fhìr ud shuas.

---

(*x*) There is nothing the Gaël dread more than a keen longing look from the black piercing eye of a tinker, or of a wandering beggar.

(*y*) Vide an old Scottish song, viz. "Todlen hame." There is a familiar saying to the same purport; "Poverty parts friends [or fellowship]."—*Ray's Prov.*

17. Envy splits the stone. \*
18. An [evil] eye will split a stone.
19. The ill-bred man will suppose that rudeness is good manners.
20. One scabbed sheep will infect the whole flock. (z)
21. Smooth is the thigh of the second wife.
22. The fox requesting to be chased.
23. Spit on your own mantle there.
24. Avoid the ford in which your friend was drowned.
25. It is at last that you have born the heir.
26. Gentility will be what it is held, [*i. e.* regarded accordingly.]
27. The giant covets gold.
28. The trade consists in the tools.
29. "Poverty parts good company."
30. It is of his own wound a man complains.
31. Old is that man who may tell his fortune.
32. Smooth is the calf that his dam licks.
33. While the wand is soft, it is easiest bent. (a)
34. Many a billow is between you and land yet.
35. The man's knife down there, and the man's sheath up yonder.

---

\* "Envy," says *Socrates*, "is the saw of the soul:" and *Antisthenes* remarks, "that Envy corrodes its possessor, as rust corrodes iron."—*Wise Sayings of the Antients*, p. 118.

(z) "One scabbed sheep will smit [infect] all the flock." "And one facetious fellow," adds Kelly, "will mislead a whole community."

(a) "Best to bend, while 'tis a twig."—*Ray's Prover.*

36. 'Sgiorra deoch no sgeal.

T.

1. Theid barail an duine ghlic fogasg do'n fhìrin.
2. Thainig gille gu Maca-leisg.
3. Treabhaidh na daoidh, agus cha dean na saoidh ach treabh.
4. Tapan góraig air cuigeil criontaig.
5. Theid dubhag re dualchas. (b)
6. Theab's cha d'rinn, cu'ss meas' a bha riamh 'san Fheinn.
7. Theid dànadas gu droch oilean.
8. Theid dùthchas an aghaidh nan crag.
9. Tha am air an achmhasan, is trà air a chèil-idh. (c)
10. Thiginn gu do choimhead ged bhi tu chònaidh ann a còs craige.
11. Tuitidh tòin eadar dha chaithir, agus teighadas eadar dha mhuinntir.
12. Trod nam ban ma'n scarbh, is an scarbh air an loch.
13. Tachairidh daoine ma'n tachair cnoic.
14. Trod a mheasain is a chùl re làr.

(b) " — as is the mother, so is the daughter." — Ezekiel, chap. xvi. ver. 44.

(c) " To every thing there is a season, and a time for every purpose under heaven." — Eccles. chap. iv. ver. 1.

36. Shorter is a draught than a tale. (d)

T.

1. A wise man's conjecture will go nigh to the truth.
2. A man-servant is come to Macleisg, [i. e. the sluggard.]
3. The wicked till, and the worthy can but husband.
4. The thriftless one's rock of wool on the thrifty one's distaff.
5. Swarthiness is hereditary.
6. *Attempt-and-did-not* was the worst stag-hound in all the Fingalian forest, [i. e. haunt of the Fingalians.]
7. Boldness advances to bad breeding.
8. Hereditary right will face the rocks. (e)
9. There is a season for reprimand, and a time for prating [gossiping.]
10. I would come to see you, although you dwelt in the caverned rock.
11. Bottoms fall between chairs, so housekeeping [fails] betwixt two sets of inmates.
12. The wife's scolding about the heron, and the heron on the lake.
13. Men will meet ere hillocks meet. (f)
14. The lap-dog's [messen's] scolding-bark, with his back on the ground.

(d) This proverbial *cut*, often abridges a tedious tale, or too long a story.

(e) See additional Notes.

(f) "We'll meet ere hills meet." "Men may meet, but mountains never."—*Kelly's Scott. Prov.*

15. Tuthadh na h-àtha air a mhuilionn.
16. Thig gach uilc re aois, thig baodh thig boil, thig bas.
17. Tha fuasglaidh cheist aige fein.
18. Thig math a mulad.
19. Tha chomhairle na cheann fein.
20. Tha car eil' ann an adharc an daimh. (g)
21. Treubhach a muidh, agus meoghrach a steach.
22. Tha tuille 's a phaidir aige.
23. Tha fios aig an luch nach 'eil an cat aig an tigh. (h)
24. Toraidh na feadaileach gu'n a faicin.
25. Tilg mìr am beul a bhèist. (i)
26. Tha thu co bhrèugach is tha'n luch cho bhradach.
27. Thig sin as de shroin, is theid an cnàmhach ann.
28. Thachair cleas tuath an droch thighearna doibh.
29. Tha sinne mar dh'fhaodas sinn', agus cha 'n'eil an righ mar bu mhath leis.
30. Thig an t-oeras na's tric no aon-uair. (k)
31. Tha fios aig cia meud ni cuig.
32. Tha'n clamhan gobhlach na measg.
33. Thilg e 'n cearcal mais. (l)
34. Tha thu co lùrdauach ris a bhalgair bheag.
35. Tha cheann eadar a chliath is an ursainn.

(g) See additional Notes.

(h) "Cast a bone in the de'il's teeth." "Gratify some squeezing oppressor," observes *Kelly*, "or some unconscionable officer, to save yourself from his harm."

(i) "Absente fele, saliunt mures,—When the cat's away, the mice will play."

(k) "Hunger is the best sauce." "Hunger will break through stone walls."

(l) "She has coosten a leggen girth."—*Ramsay's Scottish Prov.*

15. The kiln's thatch upon the mill.
16. Every evil comes with old age,—silliness comes, alienation of mind comes, death comes.
17. He hath himself his own question's solution.
18. Good comes of sadness.
19. Counsel is in his own head.
20. There is another bend in the ox's horn.
21. Heroic abroad, and cheerful at home.
22. He knows more than his *pater noster*.
23. " Well know's the mouse that the cat is out of the house."
24. 'The produce [gain] of flocks and herds unseen.
25. Throw a morsel into the beast's mouth.
26. You are as false as the mouse is thievish.
27. That will come out of your nose, and wasting will enter into it.
28. The landlord's trick to his tenants has happened to them. (m)
29. We are as [well as] we may, and the king is not so well as he would like to be.
30. Hunger will come oftener than once.
31. He knows how many make five.
32. The gled is amongst them.
33. He has cast the bottom-hoop.
34. You are as sly as the little fox.
35. His head is betwixt the wicker-door and side-post.

---

(m) Is the *trick* [custom] alluded to in the above saying, that of a hard-hearted landlord's right of *hypothec*,—an effective statute of long standing? The Lettish slaves call their German masters *Wolves*; and "*the Wolf*" is proverbially denominated "*the Landlord*." Thus "*Dsimitu kungu sauž*, i. e. He calls his landlord, *Lord of the Manor*, [or *The Wolf*.]" "*May a rich wolf take you!*" is one of the extraordinary imprecations among the Letts of Livonia, which signifies, May the landlord take all you possess in the world!

36. Tha fuil ghointe na cheann. (n)  
 37. Teodhaidh feòil re fine, ged nach deòin le duine.  
 38. Triùir a thig gun iarraigdh, gaol, èud agus eagal.  
 39. Tuigidh na h-eoin féin a cheile.  
 40. Tha aon saithid as a bholg. (o)  
 41. Tha iasg' sa mhuir cho math is a thainig riamh  
     aisde.  
 42. Tabhair spid do d'charaid, is ann air do mhuir-  
     chil féin a luigheas e.  
 43. Tha è nios air fòid na firinn.  
 44. Thig an donas re iomradh.  
 45. Tuislichidh an t-each ceithir-chasach.  
 46. Tha na h-uile fear na leomhan air a cheaird fein.  
 47. Tionailaidh maoin, maoin, agus tionailidh fiach-  
     an, fiachan. (p)  
 48. Tuil'as an t-seilbh cheudna.  
 49. Theugamh gu'n tig do bhò gu m'bhuail' f'hath-  
     asd.  
 50. Taoman is mò no'n long.  
 51. Tha caithe sonadh agus caithe donadh ann.  
 52. Thig an fhìrin a mach le tubaist. (q)  
 53. Talach air meud a chuibhrionn.

---

(n) Applied to a headstrong, and seemingly infatuated fellow.

(o) "Blessed is he who hath his quiver full of them."—*Scripture.*

(p) "Wealth breeds a pleurisie; ambition a fever; liberty a vertigo; and poverty a dead palsy.—Vide *Laconics*, 319.

(q) "Truth and honesty keep the crown of the causeway."—*Kelly's Scott. Prov.*

"Truth hath always a fast bottom."—*Ray's Prov.*

36. He has *fey* [fascinated] blood in his head.
37. Kin [flesh] will warm to kindred, though man assents not. (r)
38. Three [things] come unsent for—love, jealousy, and fear.
39. Even the birds themselves understand each other.
40. There is one arrow out of his quiver.
41. “There are as good fish in the sea as ever came out of it.”
42. Reproach your friend, and it is upon yourself it will lie [at last.]
43. He lies now on [under] the turf of truth, [i. e. he is dead.]
44. Mischief comes by report.
45. The four-footed horse will stumble.
46. Every man is a lion in his own calling.
47. Wealth collects wealth; and debt gathers debt. (s)
48. More out of the same possession.
49. Your cow perhaps may come to my fold yet. (t)
50. The lever is larger than the vessel [ship.]
51. There is a blessed spending, and an unblest spending.
52. Truth will come out with misfortune.
53. Murmuring for the greatness of the portion.

(r) “When friends meet hearts warm.”—ib.

(s) “The greatest wealth is, contentment with a little.”—Ray’s Prov. And to the same purport is the Welch proverb, “*Gwell y chydig gan rad, na llawr gan avrard*,—A little with a blessing, is better than much with prodigality.”

(t) “Wha wats wha may keep sheep another day.—Who knows,” says Kelly, in his comment on this saying, “but it may be in my power to do you good or harm hereafter; and as you use me, so will I you.”

55. Tagh do chomhладар ма tagh thu t-òl.

56. Trial a bhodaich o thigh féin. (u)

57. Thig a mhuir mhòr na plumanach [stuaidh].

58. Thig Dia re h-airc, is cha'n airc 'nuair a thig.

59. Tiодhlaic na cloinne bige, bhi ga toirt, is grad iarruidh.

+ 60. Tha smùtain fein an ceann gach fòid.

61. Tha è co phileanta re bard.

62. Taghadh goirid a ghobhain agus taghadh leobhain an t-saoir.

63. Tha caithe ann is caomhnadh e; tha caomhna ann is caithe e.

64. Teisteas a choimhearsnaich air gach neach.

65. Tha brigh gach cluich na deire.

66. Tha mi-na's eolaich air coille na bhi fo eagal a cailleach-oidhche [comhchaig.]

67. Trodaidh na builg fhalamh.

68. Thig nòs do mhathair as do shroin.

69. Thachair a bhrathair mòr ris.

70. Thachair ludh an uinnsean fhiaghaich dha, cinn idh e gu math, ach millidh e chraobh a bhio an taice ris.

71. Taradh math' sa chuid eile.

72. Thuit an *Tarbh Coill'* orra. (x)

(u) See the Carle's excuse for delaying his journey, in Proverbial Verses under letter N.

(x) The *Tarbh-Coill'*, i. e. a black cloud, when seen on New year's eve, is said to portend stormy weather; hence when misfortune befalls one, the above saying is applied to his fate.

55. Make choice of your company ere you choose your liquor.

56. The carl's journey from his own house.

57. The great ocean comes in waves.

58. During distress God cometh; and when he comes it is no more distress.

59. The little children's present—giving it, and soon after requesting it back. (y)

60. Every *peat's* end hath its ain reek.

61. He is as eloquent as a bard.

62. The smith's choosing is short, and the joiner's choosing is long.

63. There is an expending that proves a saving, and there is a saving which proves expending. (z)

64. A neighbour's testimony is attached to every person.

65. The effect of every play is [seen] when it ends.

66. The grumbling [scolding] of empty bags.

67. I am better acquainted with the wood than to be afraid of an owl.

68. Your mother's first-milk will drop from your nose.

69. His elder brother has met him.

70. The likelihood of the wild ash has happened to him—it grows [itself] well, but destroys the tree nearest to it.

71. A good outcome [to you] of the remainder. (a)

72. The *Tarvcoill* has fallen upon them.

(y) "Of bairns' gifts be not fain, no sooner they give them but they seek them again."—*Kelly's Prov.*

(z) "Penny wise, and pound foolish."

(a) This is a hearty wish, by way of thanks for having received a part of some whole.

73. Theid duine gu bàs air sgàth naire. (b)  
 74. Thugadh gach fear eoin a cragaibh dha féin.  
 75. Toiseach agus deirc na siona, clacha mìne meall-ain.  
 76. Teannaich do chrios gus am faigh thu biadh. (c)  
 77. Truagh nach bu chaird gu leir sibh an diu.  
 78. Thuit a dha laimh re thaobh.  
 79. Tha è nios air slighe na firinn.  
 80. Tha dà thaobh air bean a bhaille.  
 81. Tairnigh gach neach ri choslas.  
 82. Thige dha féin a bhi oighre an ti shireas air gach aon neach.  
 83. Trod a bhodaich ris a chearthairn.  
 84. Turus nam ban thun a bhaisdiddh.  
 85. Thuit an tubaist air an Dughlas.  
 86. Tuiteam eadar long is laimhrig.  
 87. Tha'n uaill an aghaidh na tairbhe.  
 88. Thig an ithe o'n imlich.  
 89. Talach a ghille ghlic.  
 90. Tha thu ruith air t-aimhleas.  
 91. Thig iomad olc as aon olc.

## U.

1. Ubh gun im gun salann 'n ceann seachd bliadhna thig a ghalar.

(b) " Death rather than dishonour."

(c) Said to one who complains of hunger. The North American savages are well known to practise the natural expedient of tightening the girdle, which, by compressing the abdominal muscles upon the stomach, enables them to resist the urgent demand for food a considerable length of time.

73. The appalment of disgrace will make a man die.
74. Let each man take birds from the rocks for himself. (c)
75. Small hail-stones begin and end the storm-showers.
76. Tighten your belt till you get food.
77. 'Tis pity you were not all tinkers this day. (d)
78. Both his hands fell by his side.
79. He is now on the journey of truth, [*i. e.* departing this life.]
80. The landlady has two sides.
81. Each one will draw to one's like. (e)
82. It well becomes him who asks of every one, to be his own heir.
83. The carl's scolding with the kern.
84. The wives' journey to the christening.
85. Mischance has befallen the Douglas.
86. A falling between the ship and the pier.
87. Pride is in the bull's front.
88. Eating comes of licking.
89. The wise lad's murmuring.
90. Thou art running to thy ruin.
91. Many an evil comes out of one calamity.

## U.

1. An egg without either salt or butter, may breed a malady at seven years' end.

(c) See additional Notes.

(d) This seems a St Kilda saying, where bird-catching is the principal employment of the islanders.—See additional Notes.

(e) "Like will to like, as the Devil said to the Collier."—*Ray's Prov.*

2. Ubh na circe duinne dol an tigh-mhòr, gun ubh a gheoidh a thoirt as.
3. Urram a bhleidire do'n straicair.
4. Uraireach [sail] na bà mach 'sa steach, mar leighis sin an Gaël, cha'n eil a leigheas ann.
5. Uisge donn na duileig, uisge dubh nan fhraimh, is uisge glas a chèitein, tri-uisgibh is meas' a th'ann. (f)
6. Uir ! uir ! air bëul Orain, ma'n labhair è tuile comhradh. (g)
7. Uigh air uigh thig an t-slaint, 's na tonna mòr an ea-slainte.

(f) This old saying, the result of long observation, marks not only the changes of the seasons, but also points out the periods when diseases are most prevalent among men and animals of the graminivorous kinds, throughout the Grampians and Western Isles.

(g) This alludes to a legend regarding the first erection of the sacred buildings in the island of Icolmkill.—See *Martin's Account of the Western Isles*.

2. The brown hen's egg has gone to the [laird's] great house without bringing away the goose's egg. (*h*)
3. The beggar's deference to the haughty.
4. If the cow's fat, applied outwardly and inwardly, heal not a Gaël, his cure is not to be found. (*i*)
5. The dun deluge at the leaf's fall; the black flood at the root's springing; and grey inundation in May, are the three worst flows of water that can be.
6. Earth, earth! on Oran's mouth, lest he speak more, [*i. e.* betray the secrets of the dead.]
7. Health comes gradually, but in huge billows comes ailment.

(*h*) This failure in an unexpected return of a small gift for a greater, happens not unfrequently !

(*i*) The fat of animals and butter are the usual specifics in most of the diseases incident to our Gaël.

## CEITHREAMH DE IOMARASG.

---

---

### 1.

Cha bhi tom no tulach,  
No cnocan buidhe feurach ;  
Nach bi seal ga subhach,  
Is seal ga dubhach, deurach.

### 2.

Cha bhinn teanga leam-lear,  
Cha bhiodhain là uat, is là agad ;  
Cha ruigin grinneal mo ghraidh,  
'S cha chagainin cùl mo chompanaich.

### 3.

Chuala mi chuag gun bhiadh am bhroinn ;  
Chunnaic mi 'n searrach is a chùl ruim ;  
Chunnaic mi 'n t-seileicheag air an lic luim ;  
Dh'ainich mi nac rachadh a bhliadhna 'ud leam.

### 4.

Is soilleir cù dubh air leàna bhàin ;  
Is soilleir cù bàn air leàna dhuidh ;  
Na 'm bithin re fiadhachd na beann :  
B'e 'n cù riabbach mo roghain.

## PROVERBS IN VERSE.

---

---

### 1.

There is neither knoll nor rising,  
Nor yellow [green] grassy hillock,  
That will not for a space of time be joyous,  
And for a while be sad and tearful.

### 2.

A deceitful tongue is not tuneful.  
I would not be one day with you, and another away  
from you ;  
I would not vex with importunity my love :  
Nor would I backbite [gnaw the back of] my com-  
panion.

### 3.

I heard, fasting, the cuckoo ;  
I saw a foal with its back to me ;  
I have seen a snail on a bare slab ;  
I foreknew that this year will not go well with me.

### 4.

A black dog is clearly discerned on a bright plat ;  
A white dog is seen distinctly on a dark plat ;  
Were I in the chace of the mountains,  
My choice should be a dark-brown dog.

## 5.

Is diù teine fearn 'ùr :  
 Is diù 'n duine mi-ruin :  
 Is diù dibhe fian sean :  
 Is diù an domhain droch bhean.

## 6.

Is mòr fiach na foidhinn,  
 Is lughaid a feirg fuireach ;  
 Cha'n e 'n anradh a th'ann,  
 Ach an fhoidhinn nach fhuirich,  
 Fanaidh duine sonadh re sith ;  
 Agus bheir duine donadh duibh-lèum.

## 7.

Is fearr beagan no bhi gun nì :  
 Is fearr caraid no con-amhir :  
 Is fearr a bhi sonadh no bhi clic :  
 Ach cosnaidh an t-aithneach an t-anam.

## 8.

Is leis a ghobhain fuighil èil :  
 'S leis an Leigh salach a lambh .  
 'S leis a bhard a theangaidh féin :  
 'S leis an t-saoir a shliseag bhàn.

## 9.

Is binn gach gloir o'n duine bheartach ;  
 'S earbh a choir o'n aimheartach ;  
 Is cian o'n aimheartach a bhi clic ;  
 'S mil o n' bheartach an ghobaireachd.

## 5.

The worst [fuel] for a fire is green alder :  
 The worst bane of man is malice :  
 The worst that can happen to wine is to become stale :  
 The worst thing in the world is a bad wife.

## 6.

Patience is of great value ;  
 Anger is lessened by lapse of time ;  
 It is not the misfortune that is intolerable,  
 But the impatience under it.  
 A blessed man will abide for peace ;  
 And a wicked man will take a leap in the dark.

## 7.

It is better [to have] a little than to be without any  
 thing.  
 It is better [to have] a friend than a foe :  
 It is better to be happy than wise ;  
 But the wise man will save [gain] his soul.

## 8.

To the Smith belongs what remains of the goad :  
 To the Leech belongs the pollution of his hands :  
 To the Bard belongs [the use of] his own tongue :  
 To the Carpenter belong his white chips.

## 9.

Melodious is praise from the [mouth of] the wealthy  
 man :  
 Harsh is right from the lips of the needy.  
 It is long ere the needy become [be acknowledged]  
 wise.  
 It is honey from the [lips of the] rich their prattling.

## 10.

Is maирg aиг am bi n' tighearna fann :  
 'S maирg aиг am bi clann gun rath ;  
 'S maирg aиг am bi 'm bothan bochd ;  
 Ach 's meas a bhi gun olc no math.

## 11.

Is mòr an dearmad mearchd focail ;  
 Is ann a tha'n t-olc ann sa mhi-rùin :  
 Is fearr fear foghainteach, feargach,  
 No fear mìn cealgach agus è ciuin.

## 12.

Is mi m' shuidh air cnocnan nan deur,  
 Gun chraiginn air meur no air bonn ;  
 A righ ! 'sa Pheadar 'sa Phòil !  
 Is fad an Roimh o Lochlong !

## 13.

Leathan re leathan,  
 Is caol re caol :  
 Leabhar na scriobhar,  
 Gach focal san t-saoghal. \*

## 14.

Mac bantraich aиг am bi crobh ;  
 Searrach seann-larach air greith ;  
 Is mada muilleir aиг am bi min ;  
 Triuir is meamnaich air bith.

---

\* A general rule observed in Gaelic grammar.

## 10.

It fares ill with him who has a weak landlord :  
 It fares ill with him who has luckless children :  
 It fares ill with him who has a poor cot :  
 But it is worse to be without either good or bad.

## 11.

It is a great neglect the mistake of a word ;  
 It is in the ill-will that the evil lies ;  
 Better is the brave, passionate man, than  
 The smooth, treacherous man that is meek.

## 12.

As I sit on the hillock of tears,  
 Without skin on either toe or sole ;  
 O king !—Peter and Paul !  
 Far is Rome from Lochlong ! \*

## 13.

Broad to broad ;  
 Small to small ;  
 Read and write  
 Every word in the world.

## 14.

A widow's son who has kine ;  
 An old mare's foal at grass ;  
 And a miller's dog that has meal,  
 Are the three merriest [creatures] that can be.

---

\* Repeated by the pilgrim Muirach Albanach, at the head of Lochlong, in Argyleshire, where he sat down to rest himself when he returned thither from Rome.

## 15.

Mar astar dall an cabaraich,  
 No im'eachd air garbh leacacninn ;  
 No, mar thabhan gaothair air gleann fàs,  
 Bithidh teagas ann, gun eolas.

## 16.

Ma dh'eirigheas dhuit, bli air fainneal,  
 Na cuir earbs' a comhradh banail,  
 Mar is faid' a ni thu'n leanail,  
 'S ann is mò theid do mhealladh.

## 17.

Ma bhios mi beo beirim mac,  
 Gheibh mi fear ged nach co'dheas,  
 O' si mo mhathair nach beir mac,  
 Is è mo bhrathair mo roghainn. \*

## 18.

Na bi bruidhnach 'sn tigh-osda.  
 'Sna bi saraichte air sean-aois.  
 Na abair gu'n duilt thu còir;  
 'Sna ob 'sna iarr onair.

## 19.

Na'm faigheir ceud sagart gun bhi sanntach,  
 Ceud taillier gun bhi sunndach,  
 Ceud greasuich gun bhi breugach,  
 Ceud fitheadair gun bhi bradach,  
 Ceud gobhainn gun bhi paiteach,  
 Agus ceud caillich nach robh riamh air chéilidh,  
 Chuiridh iad an crùn air righ gun aon bhuile.

\* See additional Notes.

## 15.

As the blind's journey through a coppice,  
 Or walking on rough rocky ground ;  
 Or as a greyhound's barking in a solitary glen ;  
 So is instruction without knowledge.

## 16.

If perchance you are bewildered,  
 Put not your trust in womanish conversation ;  
 The farther you follow them [*i. e.* women],  
 The more you will be gulled.

## 17.

If I live I may bear a son ;  
 I may get a husband, though not so readily ;  
 O ! it is my mother that will not bear a son ;  
 It is my brother whom I make my choice.

## 18.

Be not talkative in the tavern ;  
 Oppress not old age :  
 Say not that you will refuse what is right ;  
 And neither reject nor solicit honour.

## 19.

If a hundred priests could be found without being  
 greedy ;  
 A hundred tailors without being merry ;  
 A hundred shoemakers without being false ;  
 A hundred weavers without being thievish ;  
 A hundred smiths without being thirsty ;  
 And a hundred carlins who were never gossipping,  
 They would crown the king without one blow.

20.

Na falbh di-luan,  
 'Sna gluais di-mairt,  
 Tha di-ceudein craobhach  
 Is tha dirdaoin dilach,  
 Di-h-aone cha'n 'eil e buaighail,  
 'S cha dual dhuit falbh a maireach.

21.

Sireadh carmein an connalaich,  
 Sonas thoirt do chuallaidhe  
 Duine toirt a chomharle  
 Far nach gabhar i uaithe.

22.

Teirgidh gach ni r'a chaithe,  
 'S a bhi ga chaithe gu minic;  
 Is an nì sin nach caithear,  
 Ged nach caithear gu n' tereig;  
 O theirgis gach nì gun a chaithe  
 Grathaiun ma'n tig aon brath;  
 Is coir gach nì chaithe,  
 Ma'n caith' e féin as a thàmh.

## 20.

Go not away on Monday ;  
 Stir not on Tuesday ;  
 Wednesday is not fortunate ;  
 Thursday is a holy-day ;  
 Friday is not prosperous,  
 And it is not meet for thee to go to-morrow.

## 21.

Searching for a mote among straw ;  
 Giving good luck to a worthless companion ;  
 A man giving counsel  
 Where it may not be taken.

## 22.

Every thing will wear out in using it ;  
 Especially when frequently used :  
 Although it be not used, it will wear out; [eventually]  
 Every thing wearing out unused  
 A while before the latter end ;  
 It is right to put every thing to its proper use  
 Ere it wear out itself in a state of rest.



---

ADDITIONAL  
N O T E S.

---



## ADDITIONAL NOTES.

---

---

Note (z) page 9.

THE learned author of "WAVERLY" alludes to Roderick Morrison in the following passage of that inimitable fictitious history: "Two paces back stood Cathleen, holding a small Scottish harp, the use of which had been taught to Flora by Rory Dall, one of the last harpers of the Western Highlands." Rory Morrison, "commonly called Rory Dall," says the original compiler of this Collection of Gaelic Proverbs, in a manuscript note which he left behind him, and lies now before the present translator, "lived in the family of Macleod of Macleod, in Queen Anne's time, in the double capacity of harper and bard to that family. Many of his songs and poems are still repeated by his countrymen. Harps were in use in the Highlands and Isles of Scotland time immemorial, till the beginning of the last century; and even later, for Mr Robertson of Lude, General Robertson's great-grandfather, (the gentleman whom the elegant poet Struan [Robertson of] immortalizes in his poems,) was a famous performer upon that instrument: and I have heard my father relate the following anecdote of him:

"One night my father, James Mackintosh, said to Lude, that he would be happy to hear him play upon the harp, (which at that time began to give place to the violin);—after supper, Lude and James Mackintosh retired to another room, in which

" there were a couple of harps ; one of which belonged to Queen  
 " Mary. James, says Lude, here are two harps, the largest one  
 " is the loudest, but the small one is the sweetest ;—which do  
 " you wish to hear played ? James answered, the small one ;—  
 " which Lude took up, and played upon it till day light.

" Upon a visit to my native country of Athole (a district of  
 " Perthshire,) about five years ago," the date is not stated, " I  
 " had the curiosity to enquire of General Robertson if the harps  
 " were still in the family : the General told me they were ; and  
 " brought them upon the table ; at the sight of which I was  
 " quite overjoyed in viewing the musical instruments of our an-  
 " cestors, as well as those of the renowned heroes of Ossian.

" After my return to Edinburgh, I immediately gave notice  
 " of the harps to the HIGHLAND SOCIETY OF SCOTLAND, who  
 " wrote to General Robertson requesting a sight of the harps  
 " which he was so obliging as to grant.

" Mr Gunn, teacher of music in Edinburgh, has since pub-  
 " lished an Essay upon the Harp, with representations taken  
 " from these very harps.\* I have the vanity to think, that  
 " bringing these harps before the eyes of the public to be one of  
 " the most pleasant actions of my life, as in all probability they  
 " must either have been lost or destroyed by time, without ever  
 " having been known to the world ; and those fastidious gentle-  
 " men, who take pleasure in opposing every thing respecting the  
 " antiquity of the Caledonians, would have persisted in denying  
 " the use of the harp among these people, as they do many other  
 " things." So far states the original compiler of this Collection.

---

\* Accurately drawn and beautifully engraved by Mr Daniel Somerville of Edinburgh. One of these prints, Queen Mary's harp, as it is called, is one of the embellishments of the last edition of the Ettrick Shepherd's admirable poem, "The QUEEN'S WAKE."

of Gaelic Proverbs ; in addition to which the present translator has only to mention, that when he was on an extensive journey through the West Highlands and the Hebrides, in autumn 1815, collecting the native melodies and vocal poetry of these districts of the Gaël, for the national work which he is at present conducting, entitled *ALBYN'S ANTHOLOGY*, he visited the grave of Rory Dall's pupil, the last of our Hebridean harpers, namely, Murdoch Macdonald. Mrs Mackenzie of Derbheg, in Mull, (who remembers him playing on his harp, in her father's house, in the year 1739), told the present writer several anecdotes of the last of our harpers, which shall be given in a brief biographical sketch in the supplementary volume to the work alluded to. Mrs Mackenzie is still living, and is the Miss Maclean celebrated in Johnson's and in Boswell's Tours through the Hebrides, in anno 1773.

### Note (h) page 12.

The legend of Henry Wynd, the celebrated *Gobh Crom*, or Slouching Smith, as handed down by tradition, may be compressed in the following statement :—

During the *happy* times of the feuds and conflicts of the Clans, (resembling the battles of the Crows and Kites so celebrated by fablers,) the warlike Clan Chattan (Macphersons), and the no less redoubted Clan Cay (Davisons), both inhabiting the wilds of Badenoch, had an affair of deep resentment to adjust ; which being submitted to the Earls of Moray and Crawford, these two arbitrators, in order to spare as much as possible human blood, proposed to both parties the propriety of deciding the dispute, in presence of the king and of his court, upon a certain day ; which was instantly acceded to by the two Chiefs of the

adverse clans. And accordingly, the combatants, thirty in number on each side, all chosen and approved warriors, appeared in panoply, and well armed, on the Monday before the feast of St Michael, in the year 1396.

King Robert the Third came from his palace of Scone to the North Inch of Perth, which is nearly opposite to the palace, and awaited in full court the issue of the conflict. When the combatants fronted each other in formidable array, it was found that the Clan Chattan wanted one of their number, who had been taken suddenly ill. On this discovery, it was proposed to withdraw one of the Clan Cay champions; but not one of them would consent to be the craven who should fall out of the rank of these resolute fighters. In this dilemma who should appear to supply the place of the absent clansman but Henry Wynd, the *Gobh Crom*, who claimed, in case of surviving the conflict, a French gold coin of the value of three half-crowns sterling, a sum, in those days, of no small estimation.

Now the fight commences. The clansmen shoulder to shoulder on either side close, and hew with their swords. One of the most expert and bloody is manifestly the *Gobh Crom*. And see! as he cuts down his man, he sits calmly to rest himself. The Captain of Clan Chattan asks him wherefore he retires: the *Gobh Crom* answers—I have done what I engaged to do for my hire. Arise! says the other, and no wages shall be reckoned adequate to thy feats of prowess. The sword-maker, or *Gobh Crom*, starting up, says, “The man who reckons not with me, I will not reckon with him;” and falling on the adverse clan with tenfold fury, he hews so fearfully, that the Clan Cay, or Davisons, are all cut off, except one man, who, to save himself from slaughter, plunges into the Tay, and swims it across, and escapes thus from the fate of his comrades. Of this celebrated sword-maker and swordman are, it is said, descended the

Gows, or Smyths, and the Macglashans ; who are known among the Gaél by the appellation, *Sliochd a Ghobh Chruim*, or, The Slouching Smith's Tribe.

Note (y) page 24.

CONAN is frequently mentioned in the popular poems, prose tales, and proverbs of the Gaél ; and is represented as very valiant, but rather rash and headstrong. One of his unearthly exploits is said to have led him to IURNA, or cold Island, (similar to the DEN OF HELA of Scandinavian mythology), whither he had gone in pursuit of some of his companions, who had vanished from the face of the earth. On Conan's departure from the cold island, one of its demons struck him ; which Conan instantly returned. This outrage upon immortals was fearfully retaliated by a legion of demons setting on poor Conan. Now, this unequal contest is called "Conan's life in hell," when he gave "claw for claw;" which the author of WAVERLY facetiously enough alludes to in the following dialogue: "But will ye fight wi' Sir John Cope the morn, Ensign Maccombich?" "Troth I'se ensure him, an he'll bide us, Mrs Flockhart." "And will ye face thae tearing chields, the dragoons, Ensign Maccombich?" "Claw for claw, as Conan said to Satan, Mrs Flockhart, and the deevil tak' the shortest nails."—*Waverly*, ch. xix.

Note (g) page 26.

This saying is used by such of the populace as still believe in the existence of fairies, in order to counteract their supposed power ; Friday being the day of the week those good and evil

folks are supposed to be on their visit to Fairyland, their proper abode, consequently they are not within the reach of hearing :— hence the above saying whenever they are mentioned, which is usually whispered with great deference and circumspection.

Note (z) page 33.

TOISHACH, or Mackintosh of Monyvaird, chamberlain under the Earl of Perth, held his court of regality, with the powers of *pit and gallows*; and, if report speaks true, was in the habit of condemning a victim to be hanged on each court day, by way of a salutary example, to remind the neighbouring thieves that the like doom awaited the guilty. Others say, that the person alluded to in the old saying, was Mackintosh of Mackintosh, part of whose property is situate in Lochaber, such as Keappoch, Glenroy, Glenspean, &c. where he held a regality court for the same wholesome purpose. The Mackintoshes trace their lineage from Macduff, Thane of Fife.

Note (y) page 40.

Macrusail, or Macuswell, i. e. Maxwell, is said to have stolen into the nunnery in that little island, near Kenmore, at the east end of Lochtay, the ruins of which are still to be seen, and add much to the beauty and grandeur of the surrounding scenery. Maxwell, who was remarkably handsome and young, found it no great difficulty to gain entrance into this religious house, dressed as a female; and, by his address and personal charms, found it an equally easy task to slip into the good graces of one or two of the pious sisterhood; the natural consequence of which

was their pregnancy ; which put at once an end to his visits and their illicit loves.

This popular legend, however, is somewhat at variance with the truth of history ; for, says Spottiswood, LOCH TAY's cell or priory belonged to *Scone*, and was founded by ALEXANDER in the year 1122. Here SIBYLLA, his queen, daughter of *Henry Beauclerk*, king of England, died, and is buried. This monastery was inhabited by canons regular of St Augustine, who had at one time twenty-eight monasteries in Scotland.—Vide *Campbell's Journey in Scotland*, vol. i. p. 214.

### Note (g) page 64.

The black marble block which now forms the bottom of the coronation-chair in Westminster Abbey, is of very high antiquity : its origin, lost in the darkness of Ireland's fabulous history, precludes the possibility of being traced with any degree of certainty :—hence we must content ourselves with what the Irish themselves have handed down to latter ages ; and what Scottish historians have written on this subject.

“ *Lia*, a great stone, *Lia fail*, the stone of destiny, on which “ the ancient Irish monarchs used to be crowned, until Mortogh “ MacEarc, who sent it into Scotland, that his brother Fergus, “ who had subdued that country, might be crowned on it. It is “ now in Westminster Abbey.”—Vide *O'Reilly's Irish-English Dictionary*, Dublin, 1817.

“ Nor shall I dwell longer here,” says another Irishman, “ than our subject requires, on the *Fatal Stone* so called, on which “ the supreme kings of Ireland used to be inaugurated in times of “ heathenism, on the hill of *Tarah* ; and which being inclosed in “ a wooden chair, was thought to emit a sound under the right-

“ ful candidate (a thing easily managed by the Druids), but to be  
 “ mute under a man of none, or a bad title, that is, one who was  
 “ not for the turn of those priests. Every one has heard of Mem-  
 “ non’s vocal statue in Egypt. This fatal stone was superstitiously  
 “ sent to confirm the Irish colony in the north of Great Britain,  
 “ where it continued as the coronation seat of the Scottish kings,  
 “ even since Christianity, till the year 1300, when Edward the First  
 “ of England brought it from Scone, placing it under the coronation  
 “ chair at Westminster ; and there it still continues, the ancient-  
 “ est respected monument in the world ; for though some others  
 “ may be more ancient as to duration, yet thus superstitiously re-  
 “ garded they are not. I had almost forgot to tell you, that ’tis  
 “ now by the vulgar called *Jacob’s stone*, as if this had been Jacob’s  
 “ pillow at Bethel. The Irish pretend to have memoirs concern-  
 “ ing it for above 2000 years : nay, Ireland itself is sometimes,  
 “ from this stone, by the poets called *Inis-fail*.”—Vide *Toland’s History of the Druids, Letter II.*

Note (q) page 67.

This silly proverbial prophecy, if it may be so termed, relates to a popular legend of too great a length to be inserted in this little piece. The story alluded to is a horrid tale of assassination, massacre, and fell revenge, concerning the Cummings and Macintoshes, highly characteristic of those times of blood and rapine.

Note (r) page 68.

When the origin of a Clan is as old as the hills, such as that of many of the Gaél of Scotland and of Ireland, it were a vain re-

search to trace it beyond the creation of “Hillocks, and waters, and Clan Alpin.” But of the Royal Clan Alpin, or Clan Gregor, very early mention is made by all our historians and poets.

“ *Sliochd nan righribh dùchasach*  
*Bha shios an Dùn Staiphnis,*  
*Aig an robh crùn na h-Alb' o thus,*  
*'S aig an robh dùchas fathasd ris.'* ”

“ The royal hereditary family  
Who dwelt down at Dunstafnage,  
To whom at first the crown of Albyn belonged,  
And who have still an hereditary claim to it.”

The motto of the Chief of the Macgregors, (to whom the present Work is inscribed), is expressive of the regal descent of the Clan Alpin, “ *'SRIOGHAL MO DHREAM.*” *My Family is Royal.*”—Besides their kingly descent, the Chiefs of the Macgregors have intermarried with the royal families of Scotland and of Ireland; and are allied by blood to most of the Scottish nobility, and gentry of the first distinction.

The power and extent of territory of Clan Gregor, down to the reign of James IV. was great and extensive. But during the days of that monarch, the neighbouring Clans gaining the ascendancy at court, the Macgregors’ interest there was shook to the centre: and so rapid was their decline and fall, that in the three succeeding reigns, viz. those of James V. his unfortunate daughter Mary, and her only child James VI., the Chief of the Macgregors and his numerous clan were proscribed, rendered landless, nay, nameless, and hunted with bloodhounds like beasts of prey! It would far exceed the limits necessarily prescribed to our brief notes, to follow the train of calamities which the purblind policy (to call it by its most favourable import,) of succeeding kings of Great Britain subjected the devoted Clan Alpin to; suffice it for

the present to say, that since the year 1775, when their name, and all the privileges and immunities of free British subjects, were restored to this brave Clan, many individuals of them have risen into high rank in society, and to a correspondent opulence and respectability, equal at least to any other of the Clans who inhabit the regions of the Grampians and Western Isles.

Of the Macgregors are descended the Macnabs, Mackinnons, and many other Clans of lesser note, besides many more respectable branches of Clan Alpin, such as those of the name of Gregory, Grierson, Grieve, &c. And not a few families, and their followers, who have not resumed their ancient name Macgregor, not only in Scotland, but likewise in England and Ireland; and among the number is the family of that illustrious statesman Lord Castlereagh.

Note (x) page 71.

The Farquharsons are called Clan Fhionla, or Clan Finlay, and the surnames Finlay, Finlayson, and Mackinlay, are derived from the same source.

Note (g) page 103.

Magilony was one of the most celebrated hunters of the Grampians; the vestiges of his temporary hunting-huts are still pointed out to the enquiring visitant among the mountains of Athole. The greatest deer-hunter of our own day is assuredly his Grace the present Duke of Athole, who has, it is well known, in his extensive deer-forest in Athole, a stock of between three and four thousand mountain deer: and it is likewise well known

that there exists not a deer-stalker of surer aim than his Grace in the whole united kingdom.

Note (e) page 110.

“Bad is your being, Conan!” alludes to that Fingalian hero’s conflict with the demons in *Infrin*, or hell, noticed in a preceding note.

Note (m) page 112.

The following story will best explain how a *lobster* is better than no *husband*. “Two carlins who lived together pretty comfortably in one hut, had each a meal-bag. The one, however, found the contents of her bag daily diminish, in a ratio which she deemed disproportionate to her *real* expenditure: and in order to ascertain this point, she slips slyly a live lobster into her meal-bag, and awaited the result of the experiment. Her inmate choosing that moment as most favourable for her nefarious purpose, in the silence of darkness as usual, slips her hand into the bag, when the live lobster seizes her most heartily by the hand; on which unexpected squeeze, the carlin vociferated, “The devil’s in the bag!”—“Yes,” said the other carlin coolly, “when you are there,—and better a lobster than no husband.” Hence this reパートee became a saying.

Note (\*) page 133.

Clan Duina, or Sliochd Dhiamid O’Duibhline, *i. e.* the Race of Diarmid, the grandson of Duina, for many latter ages known as

the **CLAN CAMPBELL**, although they reckon not their descent from the creation of visible Nature, they yet assuredly pique themselves on their common ancestor **DIARMID** being among the number of Fingal's heroes, so celebrated by Ossian. Diarmid, like Adonis, was a hunter of the wild boar: but he did not share the fate of Adonis, for Diarmid killed the wild boar; hence the Clan Campbell are called, in our ancient poems and other popular tales, *Sliochd Diarmid an Tuirc*, or Clan Diarmid of the Boar; and in commemoration of this manful proof of their ancestor's fearless attack and eventual slaughter of the boar, the Campbells have assumed the boar's head in their armorial bearings. They have at all times proved themselves brave. And since the days of our immortal restorer of Scottish liberty, King **ROBERT BRUCE**, the Campbells have uniformly taken the side of national independence; and have suffered more than any of our other clans in the great cause of civil and religious liberty. But the saying which gave origin to this note, is said to relate to a conflict between them and the Clan Gordon, in Aberdeenshire, which is far distant from Lochawe, in Argyleshire, the land of the Campbells and their numerous followers.

Note (p) page 138.

“ *Is math an cocair an t-oeras.*

*Is maирg a ni talcuis air biadh.*

*Fuarag eorn' a beul mo bhroige,*

*'M biadh a b'fhearr a thuair mi riamh;*”—i. e.

“ Hunger is a good cook. Wo be to those who despise food. Barley-meal *crowdie* made in my *brogue's* [heel] mouth was the best cates I ever tasted.” These were said to be the lines repeated by Alexander Stuart, Earl of Mar, son of King Robert

the Third, while skulking in Glenroy, (on either side of which are seen those stupendous parallel flood-marks, called *Na Casan*, or foot-paths), after his defeat at Inverlocha, Lochaber, by Macdonell, Lord of the Isles. The Earl of Mar, it should seem, was “at his utmost need” when he found “*a friend indeed*” in the person of one Irvine at Breugach, (a farm in Glenroy), who gave the fugitive an hospitable welcome. By the stanza following, it appears that the Earl retained a due sense of the kindness shewn him by the mountaineer, who paid him a visit at his castle of Brae Mar. And on the Earl’s understanding that Irvine was without awaiting his being invited to the hall, the following stanza is said to have been repeated by the king’s son :

“ *Is ionmhuin leam am fear a tha mach,*

*Ob Irbhin as a Bhreugaich ;*

*Bha mi oidhche na theach,*

· *Air mhòran bidh is air bheagan aodaich ;*”——i. e.

“ Dear to me is the man who waits without, Ob Irvine from Breugach : I was a night under his roof, and had plenty of food : but was scant of covering.” His coverlet for that night being a cow’s hide : the presumption is, as Ob Irvine was a deer-stalker, that his royal guest was regaled with a haunch of venison.

Note (t) page 171.

“ This is worse than the alum !”—parallel to “ After this, any thing !”—or “ Weel ! this dings a’ !”—and alludes to an incident which gave rise to this exclamatory phrase in the original, “ *Smeas a so nan t-alam !*” and has ever since become proverbial on the spot and neighbourhood of its occurrence :—A clergyman in one of the Western Isles, said to be Sky, gave a commission to one of his parishioners (no conjurer), who was

going to Glasgow, to do him the kindness of bringing, on his return home, a certain quantity of white candied sugar; which he engaged to perform. Accordingly, on Donald's return to Sky, he waited, all complacent, on the expectant and impatient parson, and put into his hands the luscious *bon bouche*, as he thought; but to the astonishment of poor Donald, the parson stormed and made a wry face, exclaiming, "This is not candied sugar, it is alum!" Donald made his escape unconscious of offence, while the enraged parson chewed the cud of disappointment, instead of liquefying with the saliva a lump of his favourite comfit;—he was left at leisure to curse the stupidity of his doltish parishioner.

The poor fellow being sadly annoyed at so sudden a fall from the good graces of his parish minister, besought a brother of the parson's to make up the peace. This gentleman, who was a bit of a wag, advised the parishioner to bring, as a peace-offering, a few bottles of the right stuff, namely, Fairintosh whisky; as it was very well known by the presbytery, that our *wet parson* was a perfect judge of the *real* dew of the Grampians, and staple beverage of Caledonia. Donald, accordingly, provided with his peace-offering, namely, the bottles of whisky, advanced to the parson's house,—but on his way thither he deemed it prudent to conceal the bottles containing the whisky in a hay rick hard by, until he should ascertain whether there was any likelihood of a favourable reception; but his precaution was observed by the parson's waggish brother, who contrived to replace the bottles of whisky with the like number containing water.

Things being in this stage of the business, Donald found access to his reverence, who assumed importance in proportion as poor Donald made obeisance;—and after much bowing and scraping, finding favourable symptoms of reconciliation on the part of his lately offended parish pastor, a glass of genuine whisky was proposed by

Donald, and cordially accepted by the relenting minister. Away Donald flew for the bottles, was back with them in almost the twinkling of an eye, filled a brimmer, and presented it, with all due reverence and gladness of heart, to the smiling parson, who no sooner had filled his mouth with the *uisge beatha*, than he squirted the whole in Donald's face, vociferating, at the same time, "Air Dhia, bhallaich ! 'Smeas a so na 'n t-alam ;" i. e. "By 'G-d, fellow ! this is worse than the alum ! At this critical moment entered the enraged parson's brother with a bottle of Donald's peace-offering. An explanation of the trick played by this wag paved the way for a cordial reconciliation, which was happily crowned by a round or two of the right stuff—*the dew of the Grampians !*

Note (e) page 175.

"Hereditary right will face [oppose] the rocks." This is a maxim firmly rooted in the minds of our Gaél, which, when combined with local habitudes and inveterate prejudices, becomes, as it were, a first principle in their understandings, and a rule of action in all their conduct through life: hence the difficulty of opening their eyes to a relatively improved mode of rural economy and productive labour near the sea-shore, or other local situations best suited to a more advanced stage of civilization than our Gaél have yet reached unto. Great landowners ought to ponder on this well known fact, and to pause ere they try, on *too great a scale*, any sudden change in the customs and manners of a peculiar people, such as inhabit the more remote districts of the Grampians and Western Isles. *A bon entendeur il ne faut que demie parole.* Whatever rash speculators may sport in *words*, stayed and thinking proprietors ought not to put rashly in *act* ;—

for the Italian adage is home to this point, *I fatti sono maschii, le parole feminine*, Deeds are males, words are females.

Note (g) page 176.

A man, who delighted in the marvellous, describing to another that he saw once a huge ox, whose horns reached to the clouds, when the animal was in a recumbent posture ; the relater, on being questioned how the ox disposed of his horns when he stood up ; answered, in the words of the text, “ *Tha car 'eil' ann an adharc an damh* ; i. e. There is another twist [bend] in the ox's horn.

Note (d) page 183.

Since the first appearance in the literary world of that masterly display of human character, the fictitious history entitled “ *GUY MANNERING*,” the peculiar race of men, called *Tinkers* or *Gypsies*, being therein depicted with such truth and nature, hath awakened the attention to a minute enquiry concerning those lawless wanderers, and privileged, as it were, depredators, which has brought to light many strange particulars that lay long dormant, or at least were but little known to the public, save to those who had local access, and could contemplate at leisure the licentious lives of these outcasts from society. Highland tinkers, however, have as yet been but little, if at all, noticed in the recent inquiries alluded to. Something concerning those tinkers, who speak the language of our Gaël, and have assumed the surnames of our clans, might be here stated, did the limits prescrib-

ed to our present brief notices admit of dilatation :—this subject must be reserved to a more favourable opportunity. The anecdote which gave origin to the notable saying in the text, ‘ *Truadh nach bu chàird gu leir sibh an diu* ; i. e. ‘Tis pity you were not all Tinkers this day,’ as related by tradition, is the following :

Alaister MacColladh, (Alexander Macdonald,) the brave Irish partisan of “ *the great Montrose*,” was, in a skirmish with the covenanters, pent up, with a handful of his followers, in a fold, when an alert sturdy Tinker, of the name of Stewart, from Athole, made his appearance among Macdonald’s men, and with his claymore hewed down the covenanters till few were left to trust to their heels for the safety of their heads. Macdonald, astonished at the timely succour and fearless attack of this unknown warrior, after the fray called him to his presence, and asked him who, and what he was ? The *Caird* modestly replied, That he was but a tinker, and hardly deserved to be named among men, far less among such brave men as those present. Macdonald, turning round to his followers, pronounced the heroic tinker’s praise in the words above cited.

Note (e) page 183.

Two Hebridean bird-catchers (whose perilous employment being that of robbing the sea-birds, that build in the face of the stupendous rocks of the Western Isles), were busy at work ; the one having, as usual, fast hold of the rope which was tied about the other’s waist, to prevent him falling into the sea ; and when he had got, as he thought, his quantum, he requested to be pulled up. His comrade, however, before pulling him up, asked if he had secured his share also : the reply was, in the words of the

text, "Let each man take birds from the rocks for himself." The other, with equal indifference, letting go his hold, said, "Let every man hold a rope for himself."

Note (\*) page 192.

This proverbial verse is in allusion to an instance of fraternal affection, combined with prudence. A matron, whose husband, son, and only brother, had been made prisoners of war, was desired to pitch on one of these three as her choice, who should be restored to her instantly. On repeating the stanza alluded to, in which she points out her brother as her choice, she obtained the release of her husband and son also, as the reward of her sisterly affection, and self controul.

Note (15) page 193.

—“Go unto the people, and say, hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted.”—Vide the *Acts of the Apostles*, ch. xxviii, ver. 26, 27.

---

# THE WAY TO WEALTH ;

OR,

*POOR RICHARD IMPROVED.*

BY DR. FRANKLIN.

---

WITH A GAELIC TRANSLATION.

---

T

LIBRARY OF THE  
UNIVERSITY OF TORONTO LIBRARIES

1950-1960. 1961-1970. 1971-1980.

1981-1990. 1991-1995.

1996-1999. 2000-2003.

## THE WAY TO WEALTH, &c.

---

### COURTEOUS READER,

I HAVE heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you.—I stopped my horse lately, where a great number of people were collected at an auction of merchant goods. The hour of sale not being come, they were conversing on the badness of the times: And one of the company called to a plain clean old man, with white locks, *Pray, Father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to do?* \*

2. Father Abraham stood up, and replied, *If you*

---

\* Dr Franklin, wishing to collect, into one piece, all the sayings upon the following subjects, which he had dropped in the course of publishing the Almanacks called *Poor Richard*, introduces *Father Abraham* for this purpose. Hence it is that *Poor Richard* is so often quoted, and that, in the present title, he is said to be *improved*.—Notwithstanding the stroke of humour in the concluding paragraph of this address, *Poor Richard* [Saunders] and *Father Abraham* have proved, in America, that they are no common preachers. [And shall we, my countrymen, refuse good sense, and saving knowledge, because it comes from the other side of the water?]

would have my advice, I will give it you in short ; ‘ for a word to the wise is enough,’ as *Poor Richard* says.—They joined in desiring him to speak his mind ; and, gathering round him, he proceeded as follows :—“ FRIENDS, (said he), the taxes are indeed very heavy ; and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them ; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly ; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us.

3. “ It would be thought a hard government, that should tax its people one-tenth part of their time to be employed in its service ; but idleness taxes many of us much more ; sloth, by bringing on diseases, absolutely shortens life. ‘ Sloth, like rust, consumes faster than labour wears, while the used key is always bright,’ as *Poor Richard* says.—‘ But, dost thou love life ? then do not squander time, for that is the stuff life is made of,’ as *Poor Richard* says.—How much more than is necessary, do we spend in sleep ! forgetting that ‘ the sleeping fox catches no poultry, and that there will be sleeping enough in the grave,’ as *Poor Richard* says.

4. “ If time be of all things the most precious, ‘ wasting time must be,’ as *Poor Richard* says, ‘ the greatest prodigality ;’ since, as he elsewhere tells us, ‘ lost time is never found again ; and what we call time enough, always proves little enough.’—Let us then up and be doing, and doing to the purpose ; for, by diligence, we shall do more with less perplexity. ‘ Sloth makes all things difficult, but industry all easy : and

‘ he that riseth late, must trot all day, and shall scarce  
 ‘ overtake his business at night: while laziness travels  
 ‘ so slowly, that poverty soon overtakes him. Drive  
 ‘ thy business; let not that drive thee: and early to  
 ‘ bed, and early to rise, makes a man healthy, wealthy,  
 ‘ and wise,’ as Poor Richard says.

5. “ So, what signifies wishing and hoping for better times? We may make these times better, if we stir ourselves. ‘ Industry needs not wish; and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands; or, if I have, they are smartly taxed. ‘ He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,’ as Poor Richard says. But then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve; for, ‘ at the working man’s house, hunger looks in, but dares not enter.’ Nor will the bailiff or the constable enter; for, ‘ Industry pays debts, while despair increaseth them.’

6. “ What though you have found no treasure, nor has any rich relation left you a legacy? ‘ Diligence is the mother of good luck; and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep.’ Work while it is called to-day, for you know not how much you may be hindered to-morrow. ‘ One to-day is worth two to-morrows,’ as Poor Richard says: and, farther, ‘ Never leave that till to-morrow, which you can do to-day.’—If you were a servant, would you not be ashamed that a good master should catch you idle! Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king.

7. "Handle your tools without mittens: Remember that 'the cat in gloves catches no mice,' as poor Richard says.—It is true, there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects; for 'Constant dropping wears away stones; and, by diligence and patience, the mouse ate in two the cable; and little strokes fell great oaks.' Methinks I hear some of you say, *Must a man afford himself no leisure?* I will tell thee, my friend, what Poor Richard says: 'Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour.'

8. "Leisure is time for doing something useful. This leisure the diligent man will obtain, but the lazy man never; for 'a life of leisure, and a life of laziness, are two things. Many, without labour, would live by their wits only, but they break for want of stock;' whereas industry gives comfort, and plenty, and respect. Fly pleasures, and they will follow you; 'the diligent spinner has a large shift: and now I have a sheep and a cow, every body bids me good-morrow.' But, with our industry, we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

"I never saw an oft removed tree,  
"Nor yet an oft removed family,  
"That thrrove so well as those that settled be."

9. "Three removes are as bad as a fire. Keep thy shop and thy shop will keep thee: and, again, 'If you would have your business done, go; if not, send.'

"He that by the plough would thrive,  
"Himself must either hold or drive."

‘ The eye of a master will do more work than both his hands :’ and again, ‘ Want of care does us more damage than want of knowledge ;’ and again, ‘ Not to oversee workmen, is to leave them your purse open.’ Trusting too much to others’ care, is the ruin of many ; for, ‘ In the affairs of this world, men are saved, not by faith, but by the want of it.’ But a man’s *own* care is profitable ; for, ‘ If you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief : for want of a nail, the shoe was lost ; for want of a shoe, the horse was lost ; and for want of a horse, the rider was lost,’ being overtaken and slain by the enemy,—all for want of a little care about a horse-shoe nail.

10. “ So much for industry, my friends, and attention to one’s own business ; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, ‘ keep his nose all his life to the grind-stone, and die not worth a groat at last. A fat kitchen makes a lean will ;’ and,

‘ Many estates are spent in the getting,  
‘ Since women, for tea, forsook spinning and knitting,  
‘ And men, for their punch, forsook hewing and splitting.’

‘ If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes.’ Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families ; for,

‘ Women and wine, game and deceit,  
‘ Make the wealth small, and the want great.’

11. ‘ What maintains one vice, would bring up two children.’ You may think, perhaps, that a little tea,

or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter ; but remember ‘ Many a little makes a mickle.’ Beware of little expences ; ‘ A small leak will sink a great ship,’ as Poor Richard says. And again, ‘ Who dainties love, shall beggars prove :’ and moreover, ‘ Fools make feasts, and wise men eat them.’ Here you are all got together to this sale of fineries and nicknacks. You call them *goods* ; but, if you do not take care, they will prove *evils* to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost ; but if you have no occasion for them, they must be dear to you.

12. “ Remember what Poor Richard says, ‘ Buy ‘ what you have no need of, and ere long thou shalt ‘ sell thy necessaries.’ And again, ‘ At a great penny- ‘ worth pause a while.’ He means, that perhaps the cheapness is apparent only, and not real ; and the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, ‘ Many have been ruined by buying good pennyworths.’ Again, ‘ It is foolish to lay out money in a purchase of repentance ;’ and yet this folly is practised every day at auctions, for want of minding the Almanack. Many persons, for the sake of finery on the back, have gone with a hungry belly, and half-starved their families. ‘ Silks and satins, scarlets and velvets, put out the ‘ kitchen fire,’ as Poor Richard says.

13. “ These are not the necessities of life ; they can scarcely be called the conveniences : and yet, only because they look pretty, how many want to have them ! By these and other extravagancies, the gentlel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing.

In which case, it appears plainly, that 'a ploughman on his legs is higher than a gentleman on his knees,' as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of. They think 'it is day, and will never be night; that a 'little to be spent out of so much, is not worth mind-ing.'

14. "Always taking out of the meal-tub, and never 'putting in, soon comes to the bottom,' as Poor Richard says; 'and then, when the well is dry, they know 'the worth of water.' But this they might have known before, if they had taken this advice. 'If you would 'know the value of money, go and try to borrow some; 'for he that goes a-borrowing, goes a-sorrowing,' as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises, and says,

'Fond pride of dress is sure a very curse;  
'Ere fancy you consult, consult your purse.'

And again, 'Pride is as loud a beggar as want, and a 'great deal more saucy.'

15. "When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece. But Poor Dick says, 'It is easier to suppress the first desire, than to satisfy all that follow it.' And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

'Vessels large may venture more,  
'But little boats should keep near shore.'

It is, however, a folly soon punished: for, as Poor Richard says, 'Pride that dines on vanity, sups on 'contempt: Pride breakfasted with Plenty, dined with 'Poverty, and supped with Infamy.' And, after all, of what use is this pride of appearance, for which so

much is risked, so much is suffered? It cannot promote health, nor ease pain: It makes no increase of merit in the person; it creates envy; it hastens misfortune.

16. "But what madness must it be to *run in debt* for these superfluities? We are offered, by the terms of this sale, six months credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying: for 'the *second* vice is lying, the *first* is running into debt,' as Poor Richard says. And again, to the same purpose, 'Lying rides upon Debt's back:' whereas a free-born Briton ought not to be ashamed nor afraid to see or speak to any man living.

17. "But poverty often deprives a man of all spirit and virtue. 'It is hard for an empty bag to stand upright.' What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say, that you are free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him.

18. "When you have got your bargain, you may perhaps think little of payment: But, as poor Richard says, 'Creditors have better memories than debtors: 'creditors are a superstitious sect, great observers of 'set days and times.' The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. 'These have a short Lent, who owe money to be paid 'at Easter.' At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury: But,

' For age and want save while you may,  
' No morning sun lasts a whole day.'

19. "Gain may be temporary and uncertain, but ever, while you live, expence is constant and certain; and, 'It is easier to build two chimneys, than to keep one in fuel,' as poor Richard says.—So, 'Rather go to bed supperless, than rise in debt.'

' Get what you can, and what you get hold,  
' 'Tis the stone that will turn all your lead into gold.'

And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes. This doctrine, my friends, is ~~eason~~ and wisdom: But, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be lasted without the blessing of Heaven; and, therefore, ask that blessing humbly, and be not uncharitable to those who at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

20. "And now, to conclude, 'Experience keeps a dear school, but fools will learn in no other,' as Poor Richard says, 'and scarcee in that;' for it is true, 'we may give advice, but we cannot give conduct.' However, remember this, 'They who will not be counselled cannot be helped:' and farther, that 'If you will not hear Reason, she will surely rap your knuckles,' as poor Richard says."—Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine—and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly.

21. I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on these topics during the course of twenty-five years. The frequent mention he made of me, must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own which he ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

I am, as ever,

Thine to serve thee,

RICHARD SAUNDERS.

## AN T SLIGHE CHUM SAP'-BHRIS

LE OLUDH FRANCLIN.

A LEAGHOIR SHUAIRCE,

CHUALAS naeh toir ni air bith urad toilintinn do ughdar, 'sa bheir bhi ag faicsin a sgriobhaidh g'an luadh gu measail le cach. Breithnigh ma seadh, cia mòr an tlachd a ghabh mi an ni eigin ataim r'a aithris dhuit. Stad mi air an t-sligh o cheann ghaoirid, far ann roibh mor shluadh cruinn chum, tairgse air bathar marsontachd. Mar nach d' tainig uair na reic, bha iad ag cainnt ma olcas na tioma; agus labhair aon dhiubh re sean duine, ceanalta coir, sa chiabha air glasadh. ' Athair Aoighneas, guidheam, ciod i do ' bharail air na h-amaibh so, nach toir no tràm chise ' so tur sgrios air an duthaigh, cionnas is uradh sinn a ' chaoidh an iocadh. Sheasamh sean Aoighneas suas, ' agus fhreagair é, ma ghabhar mo chomhairlese bheir- ' eam dhuibh i an briathra, aith ghear, oir is leoir fo- ' cal do 'n dream ata glic (mar a deir Eoghan Tiar- ' mail) dh'aontaigh iad le cheile ag iarruidh air a ' smuainte a labhairt, agus air cruineacha dhoibh ma ' thimchioll, thionsgain se mar leanas.

' Mo chairdibh, deir eisean, tha chain ro throm, ' agus am b' iad sin amhain ata 'n t-uachdaran a' cur ' oirn' a bh' aiginn r'a iocadh, b'usadh dhuinn gu mòr ' ain dioladh; ach ata mòran eil' againn, agus iad sin

‘ n’as ro chruaidhe air cuid aguinn, ata sinn da-fhilt  
 ‘ air bhur ciosach le’r diomhanas, tri-fhealt, le’r n ua-  
 ‘ bhar, agus a cheithir urrad le’r n aimeadachd, nithe  
 ‘ o nach urradh luchd tional na ciosa ar fuasgladh le  
 ‘ luigse a thabhairt. Ach eisdeamaid re deagh chomh-  
 ‘ airle agus feadaidh sinn leasach fhaghail; ni Dia  
 ‘ congnamh leosan a ni congamh leo fein, mar a deir  
 ‘ Eoghan Tiarmail.

‘ Mheasamaid gu bu churaidh an t-uachdaran a  
 ‘ dh’iarruidh an deachamh cuid d’ ar ’n uine mar chis,  
 ‘ chum a caitheamh na obair fein; ach a ta faonais a  
 ‘ cuibhreacha iomadh dh’inn moran na’s mo; mar a ta  
 ‘ lunndaireachd a’ tarruing caslaint, a ta leisg, mar  
 ‘ mheirge ag searga n’as luaithe na saothair, ’n uair a  
 ‘ bhios an eochair a ghnathair sior dhealrach, mar a  
 ‘ deir Eoghan Tiarmail, ach an toigh leat beath  
 ‘ ma’seadh na struith t-aimsir oir is i sin a ni d’ am  
 ‘ bheil beatha air a deanamh suas, mar a deir Eoghan  
 ‘ Tiarmail. Nach ’eil sinn a caithe moran tuille d’ ar  
 ‘ ’n uin’ ann an codal nan ’ta feumail, aig dio’-chuimh-  
 ‘ neach nach glac sionnach codalach clearcan, agus gu  
 ‘ m bi codal gu leor anns an uaigh, mar a deir Eogh-  
 an Tiarmail.

‘ Ma’s i ar n uin’ a ni s luachmhoir a ta againn, ’se  
 ‘ a bhi struite ar ’n uin’ an ana caithe is mo mar deir  
 ‘ Eoghan Tiarmail, oir, mar a dubhaint e ’n ait’ eile:  
 ‘ An aimsir a chaileir cha’n fhuighear gu brath; agus  
 ‘ a ni ris an abair sinn uine gu leor, chi sinn gun leor  
 ‘ a giorrud, uime sin mosglamaid chum a bhi gniomh-  
 ‘ ach, agus sin da rireadh; mar so le bhi dichiollach  
 ‘ ni sinn moran le na’s lugha smuairen tha lunndair-  
 ‘ each ag fagail gach ni do dheanta, ach tha bhi  
 ‘ gniomhach ’gan deanamh furas, oir an ti a lugheas sa  
 ‘ mhadain, ’s eigin dha ruidh feadh an la, agus ’s gann  
 ‘ a ghlacas e ghnothach aig oidhche, feadh sa ta leisg

‘ aig trial co mall, is gu ’m bheil bochdain do ghina aig  
 ‘ a sail, sduir do ghnothach agus na sduireadh e thu,  
 ‘ oir trathlam luidhe is thrathail dean eirigh, ni so  
 ‘ duine fallain saibheir is criona, mar a deir Eoghan  
 ‘ Tiarmail.

‘ Ciod an feum a bhì guidheamh, agus re dochas  
 ‘ airson amaibh is fearr ; feadaidh sinn na h-amaibh a  
 ‘ leasacha’ ma bhios sinn gniomhach, cha’n fheum  
 ‘ dichioll bhi mianach, agus an ti thig beo air dochas  
 ‘ basaich e na chodal, cha’n ’eil buanachd gun saothair,  
 ‘ dean congnamh le d’lamha, oir ata thu gun fhearrann,  
 ‘ no ma ta se agad ; ata e fui’ throni chìs, a neach aig  
 ‘ am bheil eallaidh tha oisig tairbh agus onoir aige,  
 ‘ mar deir Eoghan Tiarmail, ach ’s eigin a cheird a  
 ‘ chur ann cleachduin, an eallaidh a leantuin gu teann,  
 ‘ air atharach, cha’n iochd an oighreachd na ’n dreachd  
 ‘ na cisibh, ach ma bhios sinn gniomhach, cha bhi sin  
 ‘ fui’ eafbhuidh, feadaidh ocras amharc a steach air  
 ‘ doras an duine ghniomhaich, ach cha bhi chroidh’  
 ‘ aige dol a stigh ; ni mo theid maor no fear agairst a  
 ‘ steach, oir diolaidh saothair ain-fhiach, an t am a  
 ‘ mheadaicheas an earbs’ iad. Ciod go nach d’ fhuair  
 ‘ thu ulaidh, agus ge nach d’ fhag caraid soabhear di-  
 ‘ lib agad.

‘ Bheir dichiol deadh thoradh, agus beannuighe Dia  
 ‘ am fear gniomhach, mar so treabh gu domhain, an  
 ‘ feadh choidleas an luiristeadh, agus bitheadh arbhar  
 ‘ agad r’ a reic, agus r’ a thasgaidh. Dean obair fhad  
 ‘ fa theirer an diugh ris, oir cha’n ’eil fios agad ciod  
 ‘ an grabadh thig a’ maraich ; oir is fearr aon diugh  
 ‘ na da mhàireach san ni dheadar a dheanamh an  
 ‘ diugh : am bu mhuintearach thu nach bu nàir leat  
 ‘ gu’ m fuigheadh deadh mhaighistir a’ d’ thamh thu, a  
 ‘ bheil thu a’ d’ mhaighistir ort fein, agus nach nair leat  
 ‘ bhi diomhain ’n uair a tha na h urrad r’ a dheanamh

‘ air do shon fein, airson do theaghluigh, do thutchá,  
 ‘ agus do riogh. Laimhlich do bhuill acsuin lamh-  
 ‘ ruisgte, Cha ghlac cat le lamhgar luchaibh, mar deir  
 ‘ Eoghan Tiarmail. Is fior gu’m bheil thu lag lamh-  
 ‘ ach, ach greimich gu teann agus chi thu mor thairbh;  
 ‘ caithe sith shile na clochan; le foighidin is dichioll  
 ‘ ghearr an luch ball, na luinge, agus leigibh builibh  
 ‘ beag ard darach.

‘ Saoilim gu ’n cluinn mi cuid agaibh ag radh, nach  
 ‘ sead duine cuid aitheas a lui’ easach air fein? Inn-  
 ‘ seam dhuit a charaid, ciod a thuirt Eoghan Tiarmail,  
 ‘ Caith t aimsir gn maith m’ as aill leat righeachd air  
 ‘ aithis; agus, o nach ’eil thu cinntich a mionoid, na  
 ‘ diom-buil uair. Ata am na h aithis, air son ni eigin  
 ‘ tarbhach a dheanamh, agus gheabh an duine gniomh-  
 ‘ ach so, ach cha’n fhuigh an leasgan a chuidh i, oir  
 ‘ is da ni beatha aitheasach, agus beatha lunndach, ata  
 ‘ mòran lèr b’ aill teachd beò le ’n crion-sheóltachd  
 ‘ as eagmhuis saothar, ach ’ta iad a dol a thaoibh le  
 ‘ dibheil storais; ’n uair ata saothair, ag treoracha’  
 ‘ chum sòlais, pailteas, agus urram. Seachain subh-  
 ‘ achas, agus leanaidh i thu. Bithidh pailteas anairt  
 ‘ aig’ an deagh shniomhaich, agus anois o tha caoirigh  
 ‘ is buar agam, cuire gach neach failt’ or ’m.

‘ II. Ach le’r trom-shaothair ’s eigin dhuinn mar an  
 ‘ ceadna, bhi daingean, suighichte, agus curamach,  
 ‘ agus amharc air ar gnothaiche le’r suilibh fein, gun  
 ‘ mhór earbsa, chuir ann cach eile; mar a deir Eoghan  
 ‘ Tiarmail.

‘ Cha ’n fhás a chraobh a shith luaisgear,  
 ‘ Na’ n teaghlaich a shith ghluaiseir.  
 ‘ Co maith, riu sin a dh’fhanas nan dualchas.  
 ‘ Ta tri imrichean co olc re teine, agus Gle do  
 ‘ threud, is gleidheadh do threud thu’, a ris ma ’s aill

‘ leat rath air do ghnothach, bi mu chùl ; mar aill, cuir  
‘ neach eil’ ann, agus a ris.

‘ An ti le ’r b’ aill buanachd le crann, Feumaidh e  
‘ chumail no dol ’se cheann ; agus a ris ni maighistir  
‘ tuille gniomh le shuil, na ni e le dha laimh, agus a  
‘ ris a ta neo-churam n’as cronaile no ain-eolas, is co  
‘ tearuinte dhuit do sporan fhagail fosgaitl aig do  
‘ luchd oibradh, sam fagail gun suil thairis orra, thar-  
‘ ruing moran earbsa re dream eile sgrios air ionadhl  
‘ neach ; cha’n earbsa ach a dhi, theasruigeas daoine  
‘ thaobh nithe na beatha so, oir ma’s aill leat muin-  
‘ tearach tairis agus neach is toigh leat, seas fein san  
‘ aite, feadaidh dearmad beag teachd gu mor-chron,  
‘ chaille a chru le di tarruinge, agus an t-each le di  
‘ cru, agus a marcaich le di-bhul eich ; oir ghlaca, a-  
‘ gus mharbha’ e le naimhde, agus thachair so uile, le  
‘ di curam ma tharruing crutha.

‘ III. An urrad so mo chardaibh mu shaothair, agus  
‘ ma churam m’ar gnothaiche, ach ’s eigin dhuinn  
‘ caomhna a chuir riu sin am b’ aill leinn toradh bhi  
‘ air ar saothair, oir mar aithne do dhuine a ni gheibh  
‘ e chaomhnadh, bithídh a cheann san talamh r’ a bheo,  
‘ agus eagfuidh e tur fhalamh fa dheoidh. Ni bord  
‘ sòghmhòr tiomnadhl tanna, agus,

‘ O na sguir na mnaibh le burn Tea o shniomh, is ò  
‘ chardamh,

‘ Agus na fir le deoch laidir, o sgathadh so spealg-  
‘ adh,

‘ ’S iomadh oighreach a struidhe ann am bhi gan  
‘ carnadh,

‘ Ma’s aill leat bhi saibhir dean caomhn’ air do thea-  
‘ gradh, cha do chuir na h-Innsidh re beartas na  
‘ Spainn, do bhri gu bheil i cuir a mach tuille sa tha  
‘ è toirt a steach, sguir m’ seadh dod’ struidhe gorach,  
‘ is cha bhi urrad abhair agad bhi gearan air cruadhas

‘ na tioma, trom-chìse agus teaghlaich struidheil. Fa-  
‘ gaidh,

‘ Fion agus mnai, cluich agus cealg; an storas caol  
‘ san uir-easbhui trom, Osbar, a nì a shasuicheas aon  
‘ du-bhailc bu leor a thogbhail dias chloine, theagamh  
‘ gu’n smuaintich sibh gur beag an dearas, cupan tee,  
‘ no gloine do dheoch laidir, air uaire, teachdan-tir na’s  
‘ struidheile, truscan na ’s rimhich, agus cuideachd  
‘ chroidheal, ach cuimhnigh gu’n deanar carn mor do  
‘ chlocha beag, thugaibh an aire do ’n t shior chostas  
‘ bheag, ’Sluigeadh toll beag an long mhòr mar deir  
‘ Eoghan Tiarmail, agus a ris, iadsan le’r mian nithe  
‘ milis thig iad gu deirce, agus osbar. “ Ni amadain  
‘ feusdan, agus ithe daoine glic iad.”

‘ Ata sibh cruinn ann so mu reic na nithe rimhich,  
‘ agus air fican, facan, (no nithe faoin) their sibh goir-  
‘ eas riubh, ach mar d’ toir sigh fanear, fasaidh iad  
‘ nan daorais dhuibh, saolibh sibh gu’n reicir saor iad,  
‘ agus theagamh gu’n tachair so, gu’m bi iad na’s aith-  
‘ sich na cheannaighe iad, ach mar ’eil feum agaibh or-  
‘ ra tha iad daor dhubbhse, cuimhuich ciod a thuirt  
‘ Eoghan Tiarmail. “ Ceannaich a ni air nach ’eil  
“ feum agad, agus cha’n fhada gus an reic thu a ni  
“ tha feumail dhuit.” Agus a ris, smuaintich ma’n  
‘ taирг thu air mor luach peighin, se seagh dha gu bheil  
‘ e saor thaobh coslas a mhain, agus nach ann da ri-  
‘ readh, gu bheil am bathar le bhi gu d’ chuibhreach  
‘ a d’ ghnothach fein, a deanamh cron dhuitse, oir mar  
‘ thuirt e ’n ait’ eile, “ Tha moran air an creacha le  
“ bhi ceannach sàr chunnarach,” agus a ris, “ Is aim-  
“ eadach a bhi cur amach airgiod a chéannach àith-  
“ reachais;” agus gidheadh tha ’n aimeadachd so ga  
‘ cuir an cleachdain gu tric air na margainb so, lé bhi  
‘ dio-chuimneach a mhiosachain ata iomadh neach le  
‘ trusgan rimhich air an druim, aig trial le ocras na’m

' bolg, agus an teaghlaich dol air udal. " Ata sioda  
 " is sròal, purpuir is bhelbheid, aig bathadh an teine  
 " san teallach," mar deir Eoghan Tiarmail, cha'n iad  
 ' sin nithe feumail na beatha 's gann a dh'fheudar  
 ' goireas a radh ruibh, gidheadh do bhri gu bheil iad  
 ' ciatach, ata moran ag iarruidh nan deigh, ach leo sin  
 ' agus le struidhealachd eile, ata daoine modhail snas-  
 ' mhor aig teachd gu bochdain, agus am feum coingh-  
 ' ioll a ghabhail o'n dream air an d' rinn iad di-meas,  
 ' dream le'n saothair, agus le 'n caomhnadh a ghle an  
 ' creideas gu seasmhachd ; agus ann sa chàs so, ata i  
 ' soilleir, Gur airde tuathnach na sheasamh, no duin-  
 ' uasal air a ghluinibh, mar a deir Eoghan Tiarmail.  
 ' Theagamh gu'n d'fhagadh oighreachd bheag aca, a-  
 ' gus nach riobh fhios aca cionnas a fhuaradh i, agus  
 ' saolaidh iad gur e'n la e, agus nach tig an oidhche ;  
 ' nach fhiach beagan a chaithe, na h-urrad suim a  
 ' ghabhail dheth, ach le bhi sior thoirt as a chiste  
 ' mhine gun dad a chuir na h-aite, ruigidh tu h-iochdar  
 ' re luathas, mar a dubhaint Eoghan Tiarmail, a ris,  
 ' 'n tra thraoigheas an tobar bithidh sios air luach an  
 ' uisge, ach dh'fheadadh fios so a bhi aca roimh lamh,  
 ' an gabhadh iad a comhairle, ma's aill leat fios air  
 ' luach airgiod flaghail, feuch re iasachd a ghabhail,  
 ' Oir an ti theid air iasachd theid e air bron, mar a  
 ' deir Eoghan Tiarmail, agus gu dimhim, tarlaidh mar  
 ' so do 'n ti a bheir iasachd d' an leithid sin, an nuar  
 ' a theid e ga iarruidh a ris, oir mar deir eisean ann  
 ' ait' eile.

' 'S cinnteach gur mallachd uaill mhian an truscain,  
 ' Na seall air do mhian gus an seall thu do sporan, a  
 ' ris iarruidh uabhar, co dian re uir-easbhui' agus se  
 ' moran is meo-mholadh an tra cheannaighis thu aon  
 ' ni rimhich, 's eigin dhuit deich eile cheannach, chum  
 ' 's gu'm bi gach ball a reir a cheile, ach mar deir

‘ Eoghan Tiarmail, “ Is usadh a cheud togradh  
 ‘ cheusachd, na gach aon a leanas a shàsuchadh,”  
 ‘ agus is co amайдeach do ‘n dream a ta bochd bhi  
 ‘ tairgse suas chum bhi cosmhuil ris an damh, “ Fead-  
 ‘ aidh long mhor, trial sa chuan fharsaing, ach feum-  
 ‘ aidh soitheach beag snamh dlu do ‘n chladach,” achi  
 ‘ ata ghòirich so ga tric air a smachdach r’ a luathas,  
 ‘ ata ‘n uaill a ni dinneir air diomhanas ag deanamh  
 ‘ suipeir air tarcuis, “ Ghabh uabhar a bhiadh maidne  
 ‘ le pailteas, a dhinneir le gainne, agus a shuipeir re  
 ‘ mi-chliu,” agus na dhiaigh so uile ciod am feum ata  
 ‘ san uaill bhòsdail so, leis am bheil na’ h-urrad g’ a  
 ‘ chuir an cunnart, na h-urrad g’ a chall, cho treor-  
 ‘ aich e chum slainte, cho lughduich e cradh, cho  
 ‘ mheudaich e deadh-bheus duine, ata e togbhail for-  
 ‘ maid sa ghreasadh truaighe.

‘ Ach cia mòr an cuthach bhi ruidh ann ain-fhiach  
 ‘ air son nithe thar feum, ‘ta dail leath bhliadhna’ ga  
 ‘ thairgse san reic so, agus thèagamh gu’n d’ thug sin  
 ‘ air cuid aguinn teachd ann so, do bhri nach’eil’ air-  
 ‘ giod ullamh aguinn, agus si ar duil gu’ m bi sinn rim-  
 ‘ heach as eagmhuis. Ach O ! Smuaintigh ciod è tha  
 ‘ thu deanamh le bhi ruidh an ain-fhiach, tha thu cur  
 ‘ do shaorsa ‘n comas neach eile mar urra thu do la  
 ‘ paighe fhreasdal, is nair leat am fear-fiacha amharc  
 ‘ san aodan ; bitheadh geilt ort ‘n tra’ labhras tu ris,  
 ‘ cia diblidh’ faoin agus truagh, gach leith sgeul, agus  
 ‘ a chuid, chuid cailleadh thu t onoir’s do chreideas,  
 ‘ agus tuiteadh tu gu taireil calg-dhireach am breugan ;  
 ‘ is è cheud, chron tuiteam ann ain-fhiach ; is e ‘n ath  
 ‘ chron bhi breugach, mar deir Eoghan Tiarmail, a-  
 ‘ gus a ris air an doigh sin fein, marcaighe na breugan  
 ‘ air druim an ain-fhiach ; na àite so thigeamh do’n  
 ‘ fhior ghaidheil, a ghnuis a nochdadh, agus labhairt  
 ‘ gu saor ris gach aon duine, gun aghadhl no naire.

' Ach 's tric a ruisg bochduin duine do gach gleus a-  
 ' gus deagh-bheus. 'Ta e cruaidh air sporan fallamh  
 ' seasamh' direach, Ciod a bharail a bhi aguibh mu  
 ' Phrionsa na uachdaran, a dh'fhuagradh mach reachd,  
 ' a thoirmeasg dhuit, sgeuducha mar dhuin'-uasal, no  
 ' bean-uasal, am paineachas gaintir no trailllealachd?  
 ' Nach abradh tu gu 'm bu duine saor thu; gu roibh  
 ' coir agad air an sgeuducha bu roghnuighe leat, gu 'n  
 ' roibh an reachd sin ann aghaidh do choir bhreith,  
 ' agus gu roibh an tuachdaran ain-tighearnail, gidh-  
 ' eadh tha' thu dol gu d' chuir fein fui' aintighearnas,  
 ' 'n tra tha thu ruidh ann an ain fhiach, air son a  
 ' leithid sin do sgeuducha? Ata ughdasas aig' t fhear  
 ' fiacha, 'n uair is aill leis do chuir am priosun re d'  
 ' bheo' mar 'eil e d' chomas dlighe dheanamh ris. 'N  
 ' uair a gheibh thu do luacha peighin, theagamh gu  
 ' 'm bheil beag suim agad mu dhioladh; ach mar their  
 ' Eoghan Tiarmail, "'S fearr cuimhn' an luchd tag-  
 ' raidh, nan luchd ain-fhiach." Ata 'n luchd fiacha  
 ' cosmhuil re luchd saobh-chreidimh, geur mhothach-  
 ' ail mo laithe araid, agus ma amaibh suidhighte. Thig  
 ' an là ma'n cuairt man toir tha fanear, agus theid do  
 ' thagra mam bheil thu deas gu dioladh, no ma 'ta thu  
 ' smuainteach air an ain-fhiach, ta an tam diolaidh a  
 ' mheas thu bhi fada uait an toiseach, ag amharc ro  
 ' ghaoirid mar 'ta i teachd am fogus, saoilidh tu 'n sin,  
 ' gu 'n do chuir aimsir sgiathan r'a cosaibh, co mhaith  
 ' is r'a guailibh, sgaoirid an car-fhas leosan da'n là  
 ' paighe e chaisg, theagamh gu'n saoil sibh san am so,  
 ' gu 'm bheil sibh 'n staid shoirbheach, agus gu 'n  
 ' guilein sibh cuid struidhealachd gun chron d'ar maoin.  
 ' Arson aois agus easbhui' dean an caomhna 'ta d'  
 ' chomas: cha mhair grian maidne aon là fad solais:  
 ' seadaidh buantachd a bhi gaoirid agus neo 'chinnteach,  
 ' ach re fad do shaoghail, tha caithe buan agus cinnt-

‘ each, is usadh da theallach a chuir suas, no aon  
 ‘ diubh chunbhail ann conadh, mar a deir, Eoghan  
 ‘ Tiarmail, gu ma fearr leat dol a luidh gun suipeir,  
 ‘ no eirigh fui ain-fhiach.

‘ Tàr na dh’fheadas, is gle na thàr thu, si so chlach  
 ‘ a theandas do luaidh gu òr bui, agus cinnteach ’n  
 ‘ nuair gheabh sibh clach uil an fheallsanaich, nach bi  
 ‘ sibh re gearan na’s mo air droch amaibh, no air  
 ‘ cruadhas nan cìsin.

‘ IV. Mo chardaibh ’ta ’n teagasg so glic agas rio-  
 ‘ santa ; ach, na dhiaigh so uile, na deanamh ro earbsa  
 ‘ as bhur gniomhachd is bhur crionnachd, agus bhur  
 ‘ gliocas fein, oir ge ’ta na nithe sin maith agus ion-  
 ‘ mholtadh, gidheadh as eagmhuis beannachadh Dhe,  
 ‘ seargaidh iad uile, uime sin, iarr am beannacha so gu  
 ‘ h umhail, agus na bi neo sheirceil riusan ata thaobh  
 ‘ coslais san am as eugmhuis, ach thoir misneach agus  
 ‘ congnadh dhoibh, Cuimhnich gu’n d’fhuiling. Iob  
 ‘ car tamail, ach gu roibh e soirbheach an diaidh  
 ‘ laimh.

‘ Mar cho dhunadh anois, is daor an maighistir scoill  
 ‘ fidreatha, ach cha ghabh amadan foghlam an scoill  
 ‘ air bith eile, oir is sior an radh, feudaidh sinn comh-  
 ‘ airle thoirt, ach cha’n urradh sinn giulan glie a cho’  
 ‘ partuch, ach cuimhnich an dream naeh gabh comh-  
 ‘ airle, nach fheadar an leasaehadh, osbar, mar eisd  
 ‘ thu re riosun, bheir i gu cinnteach thar na rudain  
 ‘ dhuit, mar deir Eoghan Tiarmail.

‘ Mar so chriochnaigh an t-aosdan uasal a cho’-luan  
 ‘ dar, dh’eisd an sluagh ris, agus mhol iad a theagasg,  
 ‘ agus air ball chuir iad a cheart atharach ann cleach-  
 ‘ dain, amhail mar gu ’m bu shearman choitchinn a  
 ‘ bhi ann ; oir thoiseach an reic, agus bhual iad ar  
 ‘ tairgse gu bras. Mhotaigh mi gu do ghabh an  
 ‘ deagh dhuine beachd iomlan air mo mhiosachan, a-

‘ gus gu na chuir e an ordú na labhair mi air na cinn  
 ‘ sin re cuig bhiadhna fighid, sgitheiche neach air bi  
 ‘ eile bhi gam luadhsa co tric, ach bha m’ uaill mhian  
 ‘ gu mor air a shasacha leis, ge do bha mi fiosrach nach  
 ‘ buineadh an deicheadh cuid do ’n ghliocas dhamh, a  
 ‘ bha eisean ag ainmeach orm, ach na aite sin gu ’m  
 ‘ bi iad sin na nithe a chruinnigh mi o bhreunach gach  
 ‘ linn agus duthcha. Gidheadh chuir mi romham  
 ‘ feum iomchuidh dheanamh d’on fhaim, agus ge do  
 ‘ b’ e mo rùn an toiseach còt ùr a cheannach, dh’fhalbh  
 ‘ mi le rùn shuidhighte mo shean chòta chaitheamh  
 ‘ beagan na’s faide. A leaghoir ma ni thusa ni ceud-  
 ‘ na, bithidh do bhuanachd co mor re mo bhuanachd-  
 ‘ sa.’

## C R I O C H.

